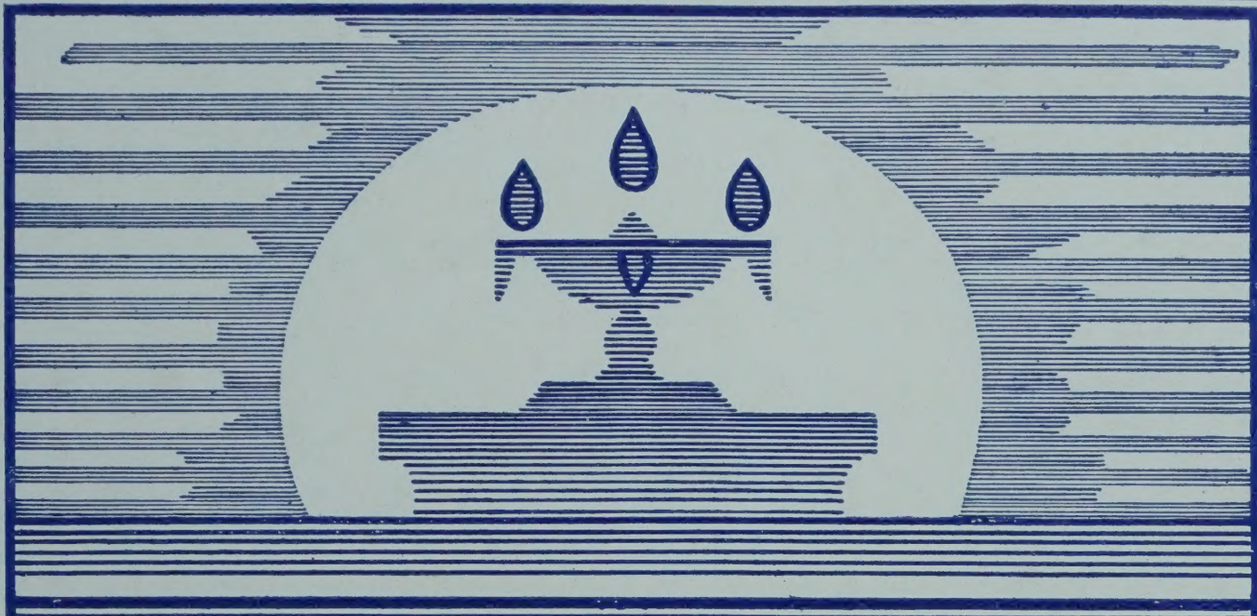

The ARYAN PATH

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THE ARYAN PATH

ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

Editor: SOPHIA WADIA

Assistant Editor: RAMESHCHANDRA SIRKAR

ADDRESSES

Editorial Office:	"THEOSOPHY HALL" 40, New Marine Lines Bombay 1
Managerial Office:	No. 1/1, Bugle Rock Road Basavangudi Bangalore 4
London Office:	62, Queen's Gardens London, W. 2
Indian Institute of World Culture	No. 6, Shri B. P. Wadia Road Basavangudi Bangalore 4

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XXXIII OCTOBER 1962 No. 10

THE TRUTH AND THE WAY

IN THIS MONTH recurs the anniversary of a birth full of meaning for THE ARYAN PATH; for it was the birth of the late Shri B. P. Wadia, who was born on October 8th, 1881. His lifework was one of service in many fields, but in each field he looked to the mind and heart as the causal plane on which might be sowed the seeds of future harvests of enlightenment and brotherhood for the sustenance of men — men *qua* men, as he often used to say from the platform, not as members of any less, arbitrary partial grouping. The only marks he left on his environments were the channels scoured by the waters of his serving: institutions devoted to public good. Among them are THE ARYAN PATH and The Indian Institute of World Culture, of which it is the organ.

His vocation for lifelong service came to him by the inspiration of Theosophy, the ancient Wisdom-Religion, which he found set forth in H. P. Blavatsky's great book, *The Secret Doctrine*. Again and again he wrote and published essays on that mighty book. He gave advice on how to study it. He collated under important topics his own intimate knowledge and patiently evolved understanding of its gnomic and suggestive wisdom, to discover which is a challenge not for the intellect so much as the unveiled intuition, the purified heart. And because of this necessity of the spiritual nature, he wrote lucidly of the discipline involved in understanding the wisdom.

The Indian Institute of World Culture, jointly with the P.E.N. All-India Centre, held a memorial meeting on the anniversary of the day of his passing, and in reverence to his philosophy arranged that its form was to be two talks: "The Metaphysics of *The Secret Doctrine*" and "The Ethics of *The Secret Doctrine*," the truth and the way that he held to with the peaceful firmness of inner conviction.

The metaphysics of *The Secret Doctrine* are a mighty and challeng-

ing body of teaching. The speaker, Shri R. P. Sirkar, attempted to convey the substance of the Three Fundamental Propositions which "underlie and pervade" it, in Madame Blavatsky's own words, and to show by comments how they constituted a complete world-view and a synthesis of philosophical points of view. The first Fundamental Proposition takes a monist position in regard to ultimate Reality, the Absolute: this is one, impartite, not reducible to any form or category (therefore not a being but rather that Principle from which all beings derive their common attribute of existing or be-ing). But it does find an intelligible place for dualism, which so strongly governs much human thinking and has paramount place in some religious beliefs. For it shows that a potential duality has existed from eternity in the co-equal and co-eternal poles of Reality — those that become the basis, respectively, of the various states of consciousness and the multitudinous forms through which they manifest. Matter is not negated but assigned an instrumental value of great significance; consciousness is not regarded as an epiphenomenon, but shown to have its own origins and its own pattern of evolution in counterpoint with matter. By deriving human consciousness and the laws of Nature both from a Divine Mind or Ideation, *The Secret Doctrine* offers a clear basis for certain knowledge: knowledge is true when it is in touch with the Ideation which in fact stamped upon original Matter those orderly patterns which we call the laws of Nature. Such attunement is possible because the seeking human mind is derived from the Divine Ideation. The other two Fundamental Propositions are of the Law that governs the processes of Cosmos, both materially and morally, in space, time, and causation; and of the manner in which particular beings evolve under that Law to their goals. The third Fundamental, again, performs a valuable function of synthesis by giving the familiar idea of evolution a profounder scope along the three lines of physical, intellectual and spiritual evolution. From these cosmological ideas flows also a subtle and balanced view of human nature as made up of consciousness acting at many levels through instruments of many natures. This provides a sounder tool of thought than the over-simplified popular idea of a "subconscious." But the consideration of the constituents of man brings us logically to how, given that nature, men ought to live so as to realize and fulfil its inherent possibilities and purpose.

The speaker on "The Ethics of *The Secret Doctrine*," Shri K. Achyutha Rao, stressed the link that *The Secret Doctrine* continually maintains between its metaphysics and its ethics. The ethics rest upon

the metaphysics as upon a foundation: but the metaphysics are in their inmost nature accessible only to one whose nature is purified by sincere endeavour to practise the ethics. He illustrated the process of application of metaphysics to ethics. The laws of reincarnation and Karma demand the ethical values of hope and responsibility; the law of cycles offers a means of mastering moods and undesirable ebullitions of the psycho-physical organism. He introduced to many in the audience the priceless devotional text, *The Voice of the Silence,* which has its source in the same ancient teachings and forms the perfect devotional complement to the philosophical exposition of *The Secret Doctrine.* And he dwelt long on the prime implication of the fundamental monism of *The Secret Doctrine*: if Reality is one, all beings are brothers by virtue of mere existence. All right philosophy among men must depend upon their outgrowing the naïve sense of separateness which results from pre-occupation with superficial appearances. The more we see the truth of Oneness, the more are we bound to walk the Way of Love.

Professor G. D. Parikh, Rector of the University of Bombay, kindly took the chair. He declared published a volume of the late Shri Wadia's essays, titled *Living the Life,* and remarked upon the substantial quality of his older *Studies in The Secret Doctrine.* In his closing remarks he commended to the audience two ideas: such a philosophy was worthy of careful study in order to understand before one arrived at agreement or difference of conviction; and in any case we must adopt its principle of the mutual interdependence of metaphysics and ethics, knowledge and life, truth and love.

EDITOR

THE PRESENT TASK is, then, to inspire as many as possible to participate in the vindication and recognition of *The Secret Doctrine.* This can only be done as earnest minds ponder over its contents and earnest hearts grow aflame to serve.

—B. P. WADIA

INDIVIDUALISM, COLLECTIVISM, SOLIDARISM

[**Dr. Anatol von Spakovsky** was born in Russia; finished his university education and was a professor of philosophy on the Continent; and is now Professor of Sociology at Jacksonville State College, Alabama. He has written in Serbian, Russian, German and Hungarian.

On this vital subject readers will find it interesting to compare the correspondence "On Philosophical Anarchism" in THE ARYAN PATH (August 1958, p. 378) and a valuable article on the same subject by the late Shri B. P. Wadia, published anonymously in *The Theosophical Movement* (September 1958, p. 423). Dr. Spakovsky's profound conclusion is that "spiritual balance must be reached first and before all in the individual himself."—ED.]

IN ITS DEVELOPMENT AND REALIZATION human society is governed by the same principle of polar duality as is every reality in our world of phenomena. This principle finds its social expression in individualism and in collectivism; together, these form the total polarity of the human social and cultural development. Individualism is the positive, creative element or pole; and collectivism is the negative, receptive element or pole in the social polarity.

Individualism considers the human individual — the personal "I"— as the principal element in the social and cultural realization of mankind. The whole social and cultural creativity is realized by persons, not by a collectivity or society, which is only an indispensable milieu and condition for the creative activity of the individual. There is no cultural or spiritual progress without creative individuals, without so-called genius, which represents the greatest concentration and expression of creativity.

Collectivism considers the human collectivity — society (the "We") as the principal element in the social and cultural realization of mankind. The human individual (the "I") is only a practical outlet of the creative tendencies arising from the collective depth of the "We," and the only genius is the human individual capable of hearing the voice of the collective depth of the "We." The average human individual hears only the voice of the collective surface.

In short, individualism believes that the person, the human "I," of genius gives a cultural, spiritual form to human society through his creative activity, as an expression of his bio-psychical structure; collectivism believes that the human collective, the human "We," gives its

form to every individual, who is only an expression and a practical realization either of the collective spiritual surface (average individual) or of the collective spiritual depth (the individual of genius). Therefore, it is quite natural and logical that individualism demands a complete social and spiritual freedom for the individual as an independent creator of the cultural form of life and development, whereas collectivism strives for a complete social and spiritual subjugation of the individual to the collective, a subjugation of the "I" to the "We," since the individual has no independent creative value. His whole creative activity depends in the collectivist view upon his complete obedience to the spiritual form and dynamism of the collective "We," and it is only a result of the spiritual absorption of the "I" by the "We." The more complete this spiritual absorption, this spiritual identity between the "I" and the "We," the more the individual's creativity approaches genius.

Individualism finds its political and social expression in our Western culture in democratic liberalism, while collectivism finds similar expression in socialism. The most outstanding contemporary representative of the former is the United States of America, and that of the latter is Soviet Russia. Thus our present epoch is in the throes of the struggle between these two poles of the social duality and between their representatives for an absolute domination in the moulding and development of future human culture.

Since a complete affirmation of one of these elements — poles of the social duality — means a complete negation of the other, such an affirmation by either one results in a death struggle between them. The human race in its social and cultural development has passed through this struggle many times with the result that the victory of one of these elements of the social duality has been always illusory and of short duration. After the victory the degeneration of the victorious and the rebirth of the defeated element followed, so that mankind in its historical-cultural development has been oscillating between these two poles of the social polar duality, that is, between individualism and collectivism. One epoch saw the predominance of individualism; another saw that of collectivism. This meant only a predominance of a condition but never a complete victory. This relative and thereby illusory victory of one of these elements of the social duality only forced the other element to go into a state of "underground" social existence. If, for instance, collectivism became victorious, then individualism became an "underground" social current, that is, the current under the surface of culture,

and *vice versa.*

In the Western European culture the collective wave predominated in the Middle Ages. Its domination was broken in the epoch of the Renaissance, when the individualistic wave passed from the state of underground cultural and social existence into that of dominant overground reality and began its movement toward its maximum of tension. This point was reached in Europe in the nineteenth century, when there appeared a new collectivistic wave, represented by Socialism-Marxism, which began its struggle with the individualistic wave for social and cultural domination. In the twentieth century this collectivistic wave became victorious in Eastern Europe in the form of Russian Marxism (Bolshevism-Communism), and now it threatens also to overcome the individualistic wave in Western Europe and in the United States of America creating for them a new Marxist Middle Age.

This development has not yet been realized in the United States of America because of the peculiar conditions of its social and cultural development,[1] although certain signs of the appearance of the collectivistic wave are even here discernible. But, in general, the individualistic wave still maintains its full tension in the United States, making this nation the principal bearer of the banner of individualism in its struggle against collectivism.

This eternal oscillation between collectivism and individualism and their struggle for supremacy have filled the history of mankind with suffering, blood and death. They have failed to create social harmony and happiness, since the duality, in form and in dynamism, expresses neither perfect manifestation nor perfect creation in Cosmos. In order to come to the perfect manifestation and creation in the cultural and social field, we must transform the cultural and social duality into a social trinity, because only the trinity is adequate expression of the perfect manifestation and creation in Cosmos. It is not in vain that two of the greatest religious systems, Christianity and Hinduism, represent the perfect — the divine — force in the idea of the triune God: Christianity in the trinity of Father, Son and Holy Ghost; Hinduism in the trinity of Brahmā, Viṣṇu and Śiva. Life itself is nothing but a balance, an equilibrium between basic cosmic duality: spirit–matter in their dialectical development. Therefore Buddha had a deep insight into the cosmical development when he renounced an extreme asceticism and accepted a "Middle Way" which corresponds the most to life as an equilibrium

[1] For instance, the foundation of the U. S. A. by the Anglo-Saxon Protestants, the process of colonization and the independent individualistic spirit of the pioneers' time, etc.

between spirit and matter.

The problem of social and cultural harmony and happiness will be resolved not by the eternal struggle for supremacy between individualism and collectivism, but by their harmonious union, which we may call "solidarism." In this way, solidarism will represent the coming to any solution of the social crisis or attaining social harmony and happiness of man. If man is basically incapable of passing from a social duality to a social trinity, he will never pass from a chaotic and imperfect social form and development to a harmonious or perfect one. This basic incapacity will then be a sure sign of a certain creative impotence in social man.

Briefly expressed, the formula of solidarism will be: the "I"=the "We," not the "I" *versus* the "We" (the formula of individualism) or the "We" *versus* the "I" (the formula of collectivism).

We understand very well that the harmonious balance between the "I" and the "We" is not only difficult to attain but also difficult to preserve when attained, because each of these two elements of the social polar duality strive to break this balance in favour of its own one-sided development and realization. Therefore, the creation and preservation of the harmonious balance between the "I" and the "We" will demand from every individual the whole tension and energy of his spiritual being. This spiritual balance must be reached first and before all in the individual himself, because a spiritually inharmonious, unbalanced individual is unable to create a harmonious, well-balanced society. Straight and narrow is the road that leads to social harmony and happiness. What road to perfection is otherwise? Yet the solution of man's social problem lies in seeking and following the road to social solidarism.

ANATOL VON SPAKOVSKY

THORNTON WILDER

[In the September issue appeared the first part of this long literary study by **Shri K. Viswanatham.** Below we print the second and concluding part, in which Shri Viswanatham examines particularly the plays and the vision of life with which Wilder informs them.—Ed.]

II

This impatience with scenery, etc., is because of his deep awareness of the mystery and complexity of human life. He sees individual acts against the background of æons of time and immeasurable space. "I love," "I suffer," sound ridiculous, are puny sounds in the silence of Eternity. Still they have their individual validity and dignity. Wilder seems to abolish *Einmaligkeit* and underline it at the same time. The awareness that "Rome existed before Rome and when Rome will be a waste there will be Romes after her" but emphasizes the drive and energy of the truth: "The secret is to make a city, not to rest in it." The sentence reveals the Americanness of Wilder; no adult American, it is said, is ever found in the place of his birth. They are the race who travel most and derive the least comfort from it. Wilder is the geologist-philosopher; it is not for nothing that he studies archæology in Rome. Jame Crofut's address in *Our Town* is Crofut Farm, Grovers Corners, Sutton County, New Hampshire, U.S.A., North America, West Hemisphere, Earth, Solar System, Universe, Mind of God. Like Eliot, Wilder is preoccupied with the interaction of the Timeless with Time. His early education was extensive and far-flung. California, China, Yale, Rome — shaped his mind. But his appreciation of the Immensities does not lead him into a yogic concentration on the tip of the nose or the omphalos. The human being may be a ridiculous speck but let the speck struggle on and survive. *The Skin of Our Teeth* means we survive by the skin of our teeth; every precious value of life has to be fought over, striven after and finally won. Life is choice and choice is life; adversity is the *primum mobile* of action; wears yet a precious jewel in its head. When the importation of papyrus was prohibited parchment was invented and the interest of an idle boy in the game of marbles led to the invention of the safety valve in the steam engine. *The Matchmaker* is a hymn of life. Barnaby and Cornelius resolve not to return to Wolftrap's shop till they have had an adventure, got arrested, kissed a girl, etc. Their cry is for life, more life. In *Our Town* in the last act one character exclaims: "Oh, Earth, you are too wonderful for anybody to realize you. Do human beings ever

realize life while they live it?"

Equally emphatically Wilder stresses the importance of home life. A home lends stability, solidity to the "extravagant and erring" course of life. Brush longs for the sweet American home with six children; in *The Woman of Andros* the Greek home is the shadow of a great rock in a quaking land. In *The Skin* Mrs. Antrobus is prepared to burn ten Shakespeares to keep her children warm; she is a tigress where the safety of the children is concerned. Sabina, like Chrysis in *The Woman*, is a wave of seduction trying to drench and wash away home life. The American home ought to stand like a rock in the hither-and-thithering waters of modern life. *The Bridge of San Luis Rey* almost reads like a religious tract. Atheists regard it as an artful exposure of Providence; to others it is a sincere investigation for which Brother Juniper became a martyr: "calling upon St. Francis and leaning upon a flame he smiled and died." The finest bridge may break and plunge five gesticulating ants into the gulf below. It may be plan or accident. We can lay the flattering unction to our souls that the wicked were destroyed and the good called to Heaven. Bluntly both mean that they died. But we are made to realize that Love is the unbreakable Bridge that connects the living and the dead.

Wilder is deeply human. Shakespeare is said to conceal nothing and condemn nothing. Lilies that fester smell far worse than weeds. Monsters of philanthropy and dragons of purity are not among the *dramatis personæ* of Wilder. "Our virtues are all the more gracious for having come out of a layer of sins; if we do not have sins, our virtues become sins." That is the reflection of Malachi Stack in *The Matchmaker*. It is the combination sinners that bring sins into disrepute; otherwise sins are quite respectable. This is a gospel that goes clean contrary to the ideals of a nation that commits, according to Wilde, no mistakes; that has never learnt, according to Lin Yutang, the nobler art of leaving things undone.

This impression of deep humanity gathered from his books is reinforced by his indiscriminate amiability in life. He told an interviewer: "I am the kind of man whom timid old ladies stop in the street to ask about the nearest subway station. Newshawks in University towns call me professor and hotel clerks doctor." He is an amiable eccentric schoolmaster. His father (Council General at Shanghai during Roosevelt's régime) felt that Wilder would be a burden throughout his life and hence intended him for a schoolmaster's job because he might fail in any other. Wilder was and is a very successful teacher.

Like his books he is the symbol of "quiet hands in a gesturing civilization and laconic speech in a chattering world." A cleaning woman in *The Ides of March* tells Cæsar, worried about his bald head: "One can have either brains or hair; one cannot have both." Thank God, Wilder has both hair and brains, that is, beauty and intelligence.

Consider the following well-known pronouncements of Wilder:—

1. All literature is an orchestration of platitudes [which expresses his deep humility].
2. Literature is more a torch race than a furious dispute among heirs [which reveals his goodness].
3. Rome existed before Rome and when Rome will be a waste there will be Romes after her [which brings out his double vision].
4. The Skin of Our Teeth [which drives home to us his gospel of action].
5. One vice at a time [which flowers out of his humanity].

If we note these well, we put the girdle round Wilder's attitude to literature, his capacity to see two times at once, his deep-chested exhortation to man to struggle and survive and his deep humanity which knows that a consciousness of our virtues may make us vicious indeed.

Wilder is not the author of bookish fantasias nor are his books full of bloodless schoolmasterish jokes, as some think; they are informed by grace and wisdom and a great love of humanity. He writes wisely: "Many problems which seem insoluble will be solved when the world realizes that we are all bound together as the population of the only inhabited star." He is, in the true sense of the word, "metaphysical" — preoccupied with the destiny of man, of the human race, with evil and the meaning of life and the will of God. That is why, perhaps, he talks slightingly of mere writing. Style, he says, is the faintly contemptible vessel in which the bitter liquid of the author's heart is recommended to the world. Less slightingly he says in another context that one line in fourteen comes from the ceiling and the others have to be adjusted round it. In his invariably modest way he says: I am not an innovator but a rediscoverer, a remover of bric-a-brac.

His main preoccupation is with the pastness of the Present and the presentness of the Past and the presence of both perhaps, as Eliot writes, in future. Society, stressed Burke, is the bond between the living and the dead and the to-be-born. This awareness fills his books with undemonstrative grace and wisdom. He is everywhere at home — whether he deals with the violent end of the incestuous Marcantonio and Miss Grier and Blair in *Cabala* in modern Rome or with the brilliant gallery

of Cæsar, Cleopatra, Catullus and his dissolute Lesbia, Clodia Pulcher whose bosom was "a much travelled thoroughfare occasionally available for birds"; with Chrysis and Pamphilius of Byrnos in *The Woman* or Uncle Pio and Camilla Perichole, Don Andres de Rebera and the Archbishop in *The Bridge*; with Emily in *Our Town* or Antrobus in *The Skin* or Cornelius in *The Matchmaker*. The author's customary and unique vitality does nowhere suffer occultation. The profound regard for human personality, the ironic appreciation of its weakness and the keen observation and questioning of human affairs are there in God's plenty. It is a triumph that Peru, which Wilder has never seen, stands so distinct in our imagination. One thinks of Myers's Moghul India and Bennett's scene of execution in *The Old Wives' Tale*, though neither Myers nor Bennett saw India or an execution. His Peru is not a Ruritania.

Wilder's method of seeing two times at once is illustrated by the fascinating pastime of identification. Lucius Mamilius Turrinus is said to be Edward Sheldon; Cicero Alexander Woollcott Marquess de Montemayor, Mme. de Sevigne; Miss Grier Minerva, Duchess dé Eupoli and James Blair, Venus and Adonis; Marcantonio, Pan; and the Cardinal, Jupiter; etc.

The Cabala describes a cartel of intellectual Olympians moving puppets on the political chessboard. *The Woman* comments on the ruin of home life if women begin to write and read like Chrysis. Brother Juniper is provoked to investigation because the wife of his friend, a master of the University of San Martin, runs away with a soldier leaving behind two daughters in the cradle, and smallpox ravages the life of Camilla as it does that of Lady Castlewood in Thackeray's novel *Esmond*. To regard Brush an an earnest, humourless, moralizing, preachifying, interfering product of Bible-belt Evangelism is as silly as diagnosing his periods of silence as sudden attacks of laryngitis; his life is an unceasing quest for the farmer's daughter with whom he fornicated to set right the wrong done. In *The Ides* Cæsar is wonderfully re-created.

In the plays Wilder laughs at the stage conventions when he makes Gibbs, for instance, ask the stage manager for money when he fell short of it in a restaurant in the play. A play is an eternal Now; it can be a dream, a poem, a travesty, a fable, a symphony, a parable, a comedy, a tragedy, a farce, a vaudeville, a song and dance, a statement on money, a report on life, an essay on art and religion, theatrical entertainment, a circus, anything you like, whatever you please — as William Saroyan seems to have described it. What it requires is, in the words of Molière,

a platform and a passion or two. In the Chinese plays a man astride a stick is on horseback; the play is in the mind, not in the scenery.

His plays show his unresting occupation with the surprise of the gulf between each tiny occasion of daily life and the vast stretches of time and place. In *Our Town* what are Emily's joys and griefs, algebra lessons and birthday presents when we consider billions of girls? *The Skin* is a surrealistic history of civilization; it has "a cosmic cuteness" about it. It poses the problem: Should every husband make a choice between the mother of his children and the siren of inspiration? Mrs. Antrobus and Sabina? Cannot the mother of the children inspire him to invent the wheel and the alphabet and the multiplication table? Shall a woman plead for a similar privilege — to have one to be the father of her children and another, the lover, to flush her with the rosy redness of love (as it is in a play of Anouilh). We remember the Black Girl in Shaw's story demanding of the Sheik if he would concede a harem of husbands for a woman just as a man has a harem of women for his final selection. The Mahommedans are the only people, a character observes, who looked the subject square in the face: "A man outgrows a wife every seven years." In *The Matchmaker* the romance of Ermengarde and Ambrose is only an adjunct to the romance of Barnaby and Cornelius, their bout with life; the play breathes the lust for life.

Though "metaphysical," his writings are aerated by the slim-feasting smile of the comic spirit. Any random remark from his pages reveals this. The Cardinal in *The Cabala* presented a thesis of unparalleled brilliance and futility on forty-two cases of permissible death and twelve occasions in which a priest may be homicidal. Malachi thinks that the Law protects the owner of property but does not care if the owner deserves it. He took to whisky and whisky took to him. Barnaby is "promoted from chief clerk to chief clerk." Talking about James Blair, the author writes: "One studied the saints and never thought about religion; one knew everything about Michael Angelo, yet never felt deeply a single work." The story of Manuel and Esteban leads to the idea that many people would not have fallen in love if they had not heard of it. Among the six attributes of an adventurer, which made Uncle Pio so successful, is mentioned a memory for names and faces, with an aptitude for altering his own. Uncle Pio never did anything for more than two weeks; that prevented his thieving. The Viceroy perpetually talked to the ceiling. The Archbishop read all the Church Fathers and forgot all about them; he read the libertine mastepieces of Italy and re-read them annually. *The Woman of Andros* says: Lift every root and you find

seven puzzled hearts. I govern men, says Cæsar, and I am governed by birds and thunderclaps. *The Ides of March* particularly is a budget of quotable sayings:—

> It is only dogs that never bite their masters.
>
> Gratitude sours in the belly of a small man and he must puke it up.
>
> The enjoyment of the malicious is doubled when they know that we are wounded.
>
> The serpent's nest is lodged in all of us.
>
> Virtuous women weep the first half of their lives; women without virtue weep the second half of their lives. So the Tiber is never dry.

Cæsar's first letter to Lucius Mamilius Turrinus raises the great question:—

> Man — what is that? What do we know of him? His gods, liberty, mind, love, destiny, death — what do these mean?

and his last but one to the same ends in the strength and finality of inexorable despair:—

> Let me banish from my mind the childish thought that it is among my duties to find some last answer concerning the nature of life. . . . The Universe is not aware that we are here. . . . Life has no meaning save what we confer upon it. . . . Attachments have no more meaning than the beard I shave from my face.

K. Viswanatham

DERELICT

Once through admiring streets,
Luxurious aristocrat,
You glided with glossy disdain
And purr of a pedigree cat.

Safe and exclusive your world,
Or so it seemed to be then,
How hard to believe that the years
Could mar you like mortal men!

But now a pathetic heap
Of twisted metal you lie
And your shattered limousine pride
Reproaches the pitiless sky.

Herbert Bluen

A JAIN HOUSEHOLDER'S VOWS

[**Dr. Indra Chandra Shastri's** accounts of other topics in the remarkably painstaking and lucid Jain religious discipline have appeared before this in THE ARYAN PATH. In this article our learned contributor outlines the Jain system of vows by means of which the householder is instructed and encouraged to purify his social and domestic life, and prepare for the higher inner disciplines proper to real asceticism.—ED.]

JAINISM prescribes two codes of conduct for morality and spiritual development. The higher code is meant for the monks who have renounced the worldly life and are free from social obligations. The lower code is meant for the laity striving for salvation without renouncing the social responsibilities. This latter code provides valuable material for the organization of a healthy and prosperous society.

It is divided into twelve vows, further classified into three groups. The first group, of five vows, presents a code for ethical conduct. The second group, of three, presents a discipline subsidiary to the main ethical code. The remaining group, of four vows, is meant for the refinement or unfoldment of the dormant spiritual qualities.

A vow is graded on the basis of three types of commission of sins. They are: (i) to commit a sin oneself, (ii) to order someone to do so and (iii) to comment upon a sin committed by someone else. Of each grade there are three instruments, *viz.*, mind, speech and body. Thus there are nine ways of committing a sin, and to refrain from all of them by observing vows is possible for a monk only. A householder is advised to refrain from as many of the nine as possible, according to his capacity and inner strength (*Ātmic shakti*).

According to Jainism life is divided into two broad divisions of stationary (*sthāvar*) and moving (*jangam*) beings. The former group includes the four elements, *viz.*, earth, water, fire and air, along with vegetable life; in the latter are included all the moving animals beginning with the amœba up to human and divine beings.

The first vow of a householder is related to non-violence. Abstinence from fifteen types of acts causing violence is included in it. A householder decides to refrain from deliberately killing an innocent living being. Here the adverb "deliberately" and the adjective "innocent" are significant. In case an animal is killed without intention to do so or is killed by way of punishment the vow is not broken. Thus a king is permitted to punish the offender or his enemy. In war he can attack the fighting men only. To kill innocent women and children is against the

code. (In the present atomic warfare uninvolved population in the cities is the main target.)

There are five transgressions related to the vow of non-violence concerning household animals and slaves. These are:

(i) to tie the animal or a slave tightly,
(ii) to beat him severely,
(iii) to cut his limbs or tail,
(iv) to load him with heavy burdens,
and (v) to keep him hungry or thirsty.

The second vow pertains to truth. The observer makes a *sankalpa* (resolve) not to speak gross untruth which may harm the listener of the concerned. "Untruth" is expounded as follows:

(i) Untruth about a girl at the time of betrothal, *i.e.*, exaggeration of her merits and concealment of her defects.
(ii) Untruth about cattle at the time of their sale.
(iii) Untruth about land.
(iv) To embezzle, or speak untruth about, a trust.
(v) False evidence.

The five transgressions of this second vow are as follows:

(i) Allegations without proper thought and investigation.
(ii) Allegations against persons talking secretly.
(iii) To disclose private talks held with one's wife or some other lady.
(iv) False instructions or preaching.
(v) To forge documents.

The third vow is related to honesty or abstinence from theft. The gross form of theft is elaborated as follows:

To acquire the wealth of another person

(i) by digging it out from the earth,
(ii) by breaking open the lock or by opening it with a key,
(iii) robbery,
and (iv) to take up anything without the permission of the owner when the latter is within knowledge.

The five transgressions of this vow are as follows:

(i) To accept anything brought by a thief.
(ii) To employ thieves or dacoits for the sake of material gains.
(iii) To do anything illegal or prohibited by the law of the Government.
(iv) Dishonesty in weighing or measuring the commodities of trade.
(v) Deceiving through imitation.

The two vows concerning truth and non-stealing are significant in

the field of social behaviour and business.

The fourth vow is related to sexual descipline. The householder is enjoined to be satisfied with his own wife and prohibited from having sexual relations with any married woman other than his own wife.

In ancient society women were divided into three categories:

(i) One's own wife (*svīyā*).

(ii) The wife of some one else (*parakīyā*).

(iii) *Sāmānyā, i.e.,* "common" women — prostitutes, etc.

The higher morality demanded that a person should confine himself to his own wife only; the lower morality tolerated a relation with the "common" women. Though this was denounced in religion it was not thought anti-social. Any sexual connection with a married woman other than one's own wife was considered anti-social as well as immoral.

The five transgressions of this vow are as follows:

To have sexual relations with (i) a woman engaged for a short period or (ii) unmarried.

(iii) To satisfy the sexual desire unnaturally.

(iv) To have an intense sex-desire.

The fifth vow is connected with material possessions. The householder is advised to limit his possessions. The five transgressions are as follows:

To transgress a reasonable limit of

(i) gold, silver, etc., or wealth in coins, valuable metals and jewels,

(ii) immovable property, *i.e.,* land, houses, etc.,

(iii) live wealth of cattle and slaves,

(iv) food grains and other commodities,

and (v) ordinary metals other than silver and gold, and utensils and other articles made of them.

The sixth vow puts a limit on the area of exploitation. A householder is instructed to limit the area of commerce, harvest, industry and other commercial enterprises. This vow serves a twofold purpose. First, it puts a check on unrestrained material ambitions, which keep a man constantly in a state of unrest. Secondly, it avoids mutual conflict in the uncontrolled desire for commercial exploitation and political subjugation which has led the world to the verge of total annihilation.

This vow has the following transgressions:

To cross the self-imposed limits

(i) in the space above,

(ii) in the space below,

(iii) in other directions,

(iv) to extend the limits of land possessions,
and (v) to forget the limit while engaged in exploitation.

The seventh vow puts a limit on the articles of daily use. The householder fixes the number of commodities used in food, drink, bath, journeying, furniture, etc. In this vow the limitation is not on the possessions but on their actual use. These commodities are divided into twenty-six categories covering the whole sphere of daily life.

The eighth vow puts a check on useless efforts amounting to violence. The householder is warned against doing anything violent or causing any inconvenience to others without any positive reason. This purposeless violence is divided into four categories: that

(i) committed through depressive or violent thought (*i.e.*, anger),
(ii) committed through negligence under intoxication or passions,
(iii) by supplying weapons
and (v) by giving instructions for violence.

The five transgressions of this vow are:

(i) To indulge in useless movements and facial expressions out of sex-desire.
(ii) To move foolishly hands, feet, eyes or other parts of the body without any purpose.
(iii) Futile and obstinate talk.
(iv) Disordering furniture or other articles.
(v) To increase unnecessarily the articles of daily use.

Thus we see that this vow demands orderliness in household effects and controlled, civil behaviour.

The Shikshavratas are the last four vows, meant for the discipline of character. They are religious practices for spiritual refinement.

The ninth vow is *Sāmāyika, i.e.*, the practice of *Samatā* (equality) in life through the equilibrium of mind, speech and body. The observer decides to refrain from all acts of sin for a limited period. The vow has five transgressions:

Wrong application of
(i) mind,
(ii) speech
or (iii) body,
(iv) to become oblivious of the vow undertaken,
and (v) fickleness in the observation of the vow.

The tenth and eleventh vows also prescribe a life of seclusion from worldly activities for a period of twenty-four hours. In one of the above two vows fasting is prescribed during this period but not in the other.

The observer is expected to devote his time to self-analysis and meditation.

The twelfth and the last vow is related to charity. A householder is expected to be hospitable and charitable whenever a guest of good character comes to his door in need.

There is one more vow, which is undertaken at the approach of death. A Jain is advised to relinquish attachment to all the worldly objects, houses, wealth, family, and even the body itself when he finds that the latter is unable to do the function for which it is meant. According to Jainism life in itself is not the aim but a means to achieve the goal, *i.e.*, unfoldment of the Spirit. Hence when an aspirant observes that instead of becoming an instrument his body is an impediment, he gives up food and drink and calmly waits for his last moment. This vow also has five transgressions:

To have a desire for

(i) this world,
(ii) the next world,
(iii) the prolongation of life,
(iv) early death,
and (v) worldly enjoyments.

He is forbidden to desire anything. He must not covet either life or death. Thus he passes away peacefully with a perfect equilibrium of mind.

There is a religious rite for every Jain known as *Pratikramana,* which is to be observed twice a day. The word "*Pratikramana*" means "retracing" or "going back." During it the observer dwells upon his past conduct and expresses his regret for any transgression of the vow or vows taken by him. One *pratikramana* is observed at sunset, when the conduct of the day is deliberated upon, and the other early in the morning when the conduct of the night is taken into account.

INDRA CHANDRA SHASTRI

IT IS easier to rule a kingdom than a family.

—Japanese proverb

PATTERNS OF CULTURE

[**"Argus"** is the *nom-de-guerre* (for he plainly intends this essay as a blow struck on the side of right in a righteous war) of a contributor of a thoughtful and literary turn of mind. He is not exhaustive or technically sociological; but who can miss the anguish behind his words? He mourns that a tradition so unique in its continuity as the Indian should appear to be in grave danger of collapsing into mere industrialized bleakness of spirit. We cannot forget the poor who are always with us and what we owe to them; but dare we forget the Splendour always within us and what we owe to It?—Ed.]

It was reserved for our generation to glorify vice by calling it virtue.

—Mahatma Gandhi

Modern society is currently facing a conflict of cultures where the traditional pattern and forms of testimony and authority are unable to meet the challenge of the rapidly changing developments and conditions. Among the many problems confronting mankind today, three stand foremost, of which the chief one, the problem of poverty, commands energy and enthusiasm for its solution only after the development of means of self-destruction and the contest to conquer space. In a brief but stimulating comment on the present arms race, nuclear testing and what is graphically described as popular euthanasia, Professor John Kenneth Galbraith remarked:—

> Some day, in some way, in anger and misunderstanding, someone will pull the trigger. In the resulting ruin, there will be nothing to distinguish capitalists from communists or free enterprise from the planned economy. The ashes will be exceedingly homogeneous.

The present predicament has already divided public opinion into three or four distinct groups: those who are blissfully ignorant of the danger ahead; those who know the danger and have passed beyond the point of terror; those who wilfully close their eyes to the realities of the situation; and yet others who, in sheer desperation, are weary of it all. Of all these categories, it is those in the last, who throw up their hands in despair, imagining that the problems of the world can no longer be solved, who will be responsible for the final catastrophe implicit in the grim phrase: "The ashes will be exceedingly homogeneous."

"There ariseth a little cloud out of the sea, like a man's hand," says the Bible; and a shadow of the blight of doom is arising anew which is comparable to that which overtook Græco-Roman society. There is something of the inevitability of a Greek drama in the inexorable move-

ment of events. While the Greek heroes had to contend with adverse natural forces beyond their control, the evil of the modern tragedy seems to be focused in the laws of economics. As Gandhiji put it: "Formerly, men were made slaves under physical compulsion; now they are enslaved by temptation of money and of the luxuries that money can buy."

Economics is the dogma of modern times by which men swear and it fulfils the same inquisitory role which faith did in the mediæval ages. Economics has set up its own priests. Only their titles are different today; they are now called statisticians, experts and analysts. Like an unwise gardener, economists have devised plans to keep all rotten trees growing while cutting down the nursery and throwing away the good seed — because some statisticians have warned them that they would be planting too thickly. Such seems the basis of the Plan which will kill future generations in advance, under the alluring name of a higher standard of living. In the name of this new Moloch, we are getting used to the paradox of poverty amidst plenty.

In tune with the economic law of burning coffee in Brazil and throwing milk into the Mississippi to keep up the prices of these commodities, we are advised to practise what Kierkegaard has characterized a "pardonable and even necessary deception." We are advised by economists to throw away the seed or sow it on stony ground, and if necessary even indulge in infanticide, so that our standard of living can be kept up. Kierkegaard asks pertinently regarding our solicitude for the future:—

> Are we so certain of our duties and obligations that we have reached the highest stage and that there is nothing left for us except to plan for the future so that at last we can have something to occupy our time? Is this the self-deception needed by the present generation? Is this the field in which they should be trained in the virtuosity, or are they not all too perfect in the art of self-deception? Or do they not rather need an honest gravity, dauntless and incorruptible, to point out their tasks; an honest gravity which will guard their tasks with a loving care, not terrifying men into a desire to leap towards the highest, but preserving their tasks young and beautiful and charming to see, appealing to all men, while remaining difficult and such as will appeal to noble minds: for only the difficult arouses the enthusiasm of noble minds?[1]

By such devious plans is humanity being driven to a precipice, where ancient ideals are given the go-by and it is being brought to a new form

[1] *Fear and Trembling* (Oxford, 1946), p. 167.

of slavery which is disruptive of coherent social relations. What is one to say of a society where Man is forcibly put on the Procrustean bed of Economics? Are not men and women fast becoming victims of a powerful instrument of deculturization, stripping them of all ideals and re-fashioning them as means for mere economic production? Is there not an element of irony too, when the blight threatens to engulf ancient Aryavarta, the land of Buddha and Gandhiji, where the only sin recognized is that of disbelief in the potential powers of the human spirit? Prime Minister Nehru declared in a memorable broadcast on January 30th, 1948, the day of Gandhiji's assassination:—

> The light that shone in this country was no ordinary light. The light that has illumined this country for these many years will illumine this country for many more years and a thousand years later it will give solace to innumerable hearts.

If that light is to continue to illumine our paths, then it is only right that we should recall Gandhiji's beliefs and try, as far as possible, to translate them into practice. Are not many of the ills that plague the country today due to the fact that the executors of the national policies have ignored, if not altogether forgotten, the plan of the Architect today?

Gandhiji's conception of Indian civilization was one of high moral tone and he spared no words in decrying recent trends in civilization which were modelled on the materialism of the West as "propagating immorality." Even as early as 1908, in the outline of his concept of Hind Swaraj, he boldly declared that any civilization which seeks primarily to increase bodily comforts is irreligion, and added:—

> It has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets or they slave away in factories — for the sake of a pittance.

While admitting the fact that in no part of the world and under no civilization have all men attained perfection, he was yet confident of the greatness of Indian civilization, of which he wrote thus:—

> The tendency of Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality. The latter is Godless, the former is based on a belief in God. So understanding and so believing, it behoves every lover of India to cling to the old Indian civilization even as a child clings to a mother's breast.

But it is not to be inferred from this that Gandhiji was in any way insular or chauvinistic, for his love embraced all peoples of different races, creeds and countries and he had always acknowledged a debt to the West, especially as it revealed and translated the hidden treasures of ancient culture. He wrote: "I have come upon this inestimable boon that all that is permanent in ancient Hindu culture is to be found in the teachings of Jesus, Buddha, Muhammed and Zoroaster."

The need for a similar perception of basic unity of East and West was stressed by U Thant, the U.N. Secretary-General, in a recent televised interview when he declared:—

> I think in the East traditionally the stress is more on the moral and spiritual development of man. I think we try to realize, we try to get at the truth by contemplation and meditation. We try to explore what is happening inside of us. I think what we need now, both in the West and the East, is some sort of happy compromise between these two concepts.

Through all the numerous speeches and statements of Gandhiji runs the golden chord: his love of everything Indian. He wrote: "Everything in India attracts me. It has everything that a human being with the highest possible aspirations can want." The patterns of true culture are ever to be found deep in the heart of man; for in all the literatures of the world is seen the emphasis laid on such basic concepts as love of the poor, hospitality, chastity, compassion and respect for elders and teachers. These words of an elder statesman of India, Shri C. Rajagopalachari, reiterate the significant qualities of Indian culture, which, he feels, may "not perhaps be in conformity with the economic doctrines or with the philosophy of individual comforts," but "they are essential to Indian culture, and it is not improbable that economic philosophy too may come back to them." He adds:—

> Culture can never promote, but is always opposed to selfishness or physical pleasures. Indeed, culture consists in the sacrifice of these things. The more automatic that sacrifice, the greater the culture. Multiplication of wants is the opposite of culture. . . .
>
> Returning to fundamentals, let me end by repeating that Indian culture is self-restraint, which is Yoga. The rebellious self can never be completely disciplined, but the constant effort in daily life to control and restrain it, is what we call culture. It makes us companionable, and thereby life becomes pleasant for everyone. We cannot wish for culture in others, ourselves escaping from it. (*Satyam Eva Jayate,* Vol. I)

As true civilization has never rested on material progress, humanity will yet see its basis in spiritual endeavour, self-control and perception

of the divine. It is the path which this ancient land of India has always shown and, to the extent to which man strays away from it, he will find himself beset with all sorts of problems, difficulties and darkness. In times gone by he has not trusted in the will-o'-the-wisp of material desires, masquerading in the name of progress, but held aloft the well-tried lamp of trust and faith through knowledge in the Divine; he must keep to the old road. The split atom could only lead to destruction, and science will be helpless till it keeps its tryst not only in the mind of man but in the cave of his heart, where alone lies the mystery behind all science, smaller than the atom, yet exceeding all the universes.

ARGUS

A MOMENT

Two white ponies stand in the paddock,
Motionless among black tree-trunks and the snow.
Like horses arrested in a Chinese painting
They share the invulnerability of art—
The moment detached from time, eternalized.
Seeing them, we experience too the poignancy
Of art, knowing that though the artist's vision
Is eternal, his tools are not. Everything,
Everything that moves is mortal, the smallest detail
Witnessed in decay. . . . Only love—
Love and imagination only have mastery
Over time, can fix the moment for ever
Upon silk, or, with no craft at all,
By the heart's concentration, by sheer intensity
Of love, transfer its living image from spirit
To Spirit, printing it on the Divine Memory.

CLIVE SANSOM

THE HORSE IN INDIAN LORE

[**Shri M. V. Sridattasarma** is in the personal service of H.H. the Maharaja of Mysore, being in charge of some religious establishments. He has contributed to several journals on the subject of his main interest, which is Indology. This essay brings together from very wide sources a wealth of quotations which indicate the place of the horse in the Indian mind — bent on war, or seeking images to express psychological truths, or making mighty myths of the Cosmos itself.—ED.]

REFERENCES to the horse (*Equus Cabalus*, with its characteristic hoof) are abundant in the Vedic, Puranic and classical literature, throwing light on the conceptions held from time to time as also the part played by it as a domesticated animal in the life of the Aryan.

Etymologically, the term *aśva* (the Sanskrit word for horse) is interpreted as that which consumes a large quantity of food (*Aśnute, adhvānam vyāpnoti mahāsano vā bhavati*). The Vedic Aryan always prayed to the higher spirits to protect this important companion (*Mā no aśveṣu rīriṣaḥ*). The horse was considered to be part of one's valuable possessions and symbolized wealth as also affluent circumstances. It is said that when the goddess of wealth pays a visit she is preceded by the horse (*Aśvapoorvām rathamādyām*). Accordingly, in the *Kaṭha Upaniṣad,* when Nachiketas approaches Yama for initiation into the knowledge of that state of liberation which transcends the empirical state, the latter dissuades and offers instead transient pleasures in the form of herds of cattle, elephants, gold and horses (*Bahūn paśūn hastihiraṇyamaśvān*). The *Brahmavaivarta Purana* refers to the origin of the horse. It is stated that a team of white beautiful horses came out from the left ear of Krishna. Of these, one white horse was given away to Dharma to serve as a vehicle. It is stated in the *Vishnu Purana* that a descendant of Bhṛgu presented one thousand white steeds, each possessing one black ear, as a bridal gift for marrying Satyavati, daughter of Gadhi or Kauśika. A race of men horse-like in strength were also known by the term *aśva*. The term *aśva* is also used to express the number seven or the sun's horses, which number seven (*Eko aśvo vahati saptanāmā*).

In the discourse relating to the path of splendour, Krishna styles himself as Uccaiśravas among horses (*Uccaiśravasamaśvānām*). This was the favourite horse of Indra which had its genesis at the time of the churning of the ocean. The horse carried away the Gandharvas, served as a runner to the demons and as a horse to the men. Celestial beings

made use of this. It served as a vehicle to Kubera. In iconographic descriptions we see that Kalki, the tenth incarnation of Vishnu, has for his vehicle the horse (Rupamandana).[1] A celestial figure Aśvarudhadevī is depicted as being seated on a horse holding a golden cane in one hand and the reins with the other.

Horse-rearing was a special branch of study (*Aśva-vidyā*). The expert horseman Nala during his peregrinations seeks service under Ṛtuparna as a groom, assuming the name Bāhuka. A person who possesses a broad chest is known as *aśvoraska*. The pace of the horse is a peculiar one and is known as *aśvagati*. This term is also applied to a metre containing four units of sixteen syllables each.

A fiend of the name Hayagrīva procured undue privileges and remained unassailable. When the gods implored Devi, she directed them to appeal to Vishnu for succour. Vishnu at their request incarnated himself in a form half horse and half man. He was named Hayagrīva (the one with the horse's head) and destroyed the demon (*cf. Devī-Bhāgavata*). This god is looked upon as the source of learning, his functions being similar to those of Sarasvati (*cf. Hayagrīvopaniṣad:Ādhāram sarvavidyānām; praṇavodgīthavapuṣe mahāśvaśirase*).

Surya is represented as being seated on a chariot drawn by seven horses (*saptāśvarathasamyuktaḥ*).

Once the initiation of the honey doctrine (*Madhu-vidyā*) was denied to the Āśvins (the twins) by Dadhyan. The latter had been forbidden to impart it by Indra and any violation of his command entailed death. So the Āśvins removed the head of Dadhyan and substituted in its place a horse's head. Dadhyan imparted the doctrine when the Āśvins restored him his former head (*cf., Bṛhadāranyaka Upaniṣad,* II. 5). According to Yāska, the Āśvins were so called because they pervaded everything. Arunabhava, however, derives the word from *aśva* or horse. In *Amśumadbhedāgama* the twins are described as being horse-faced. In *Varāha Purana,* a story is narrated according to which the Sun (Surya) married a girl named *Samjñā,* daughter of Tvaṣṭṛ and through her he begot two children in the form of Yama and Yamuna. As Samjñā was unable to bear the Sun's heat, she departed to Uttarakuru assuming the form of a horse (*badabā*) and left behind her shadow (*chāyā*). Surya lived with Chāyā and from her had two offspring in Śani (Saturn) and Tapati. When Samjñā's children were ill-treated by Chāyā, they lodged a complaint with Surya. Chāyā was vexed and she inflicted curses on them. This resulted in Yama becoming the lord of the *pretas*

[1] In *Vaikhānasāgama,* Kalki is depicted as possessing a horse's face.

(the dead) and Saturn developing the evil eye. Surya came to know that Samjñā was staying at Uttarakuru (in the form of a mare). He in turn assumed the form of a stallion and united with her. He had the twin children in the form of the Āświns, who personify the two vital airs *Prāṇa* and *Apāna*.

A *kinnara* or celestial chorister is supposed to possess the head of a horse. In the *Atharva Veda,* time is described as a horse with seven reins (*Kālo aśvo vahati sapta raśmiḥ*). The voice of the horse is *heṣārava* (neighing), which corresponds to the sixth musical note, the Dhaivata (A of the European scale) in the Indian gamut — *Dhaivatam heṣate vāji*. In the *Chāndogya Upaniṣad* the fivefold divisions of the *sāman* are meditated upon. Goats represent the syllable *him,* while the sheep indicate the *prastāva*. The cows serve as the *udgītha,* while the horses denote the *pratīhāra*. The human being is the *nidhana*.

In a hymn of the *Ṛgveda,* Agni is compared to the horse which drives away all insects with its tail. He is invoked to see that all sins are warded off with the flames.

In India, the horse played an important rôle in warfare. Cavalry was one of the units of the army. The *Caturanga-bala* (fourfold army) consisted of elephants, cavalry, infantry and chariots drawn either by horses or by elephants.[2] In Vedic times, the horse was tied to a single pole of the chariot in which were seated an archer as well as a charioteer. In the famous war of the *Mahabharata* at Kurukṣetra, we see that Arjuna (the archer) was seated in a chariot driven by Krishna. In an *akṣauhiṇī* (corps) the cavalry unit comprised 65,610 horses. Megasthenes says in his account that there were six divisions of the war office (cavalry, infantry, light mobile armour consisting of chariots, heavy armour drawn by elephants, master's stores and war engines).[3]

In the *Śvetāśvatara Upaniṣad* (II. ii. 9) the Yogin is given directions to restrain his mind vigilantly in the very same manner as the charioteer holds under his control the vicious horses that are yoked to the vehicle (*Duṣṭāsva yuktamiva vāhamenam vidvān mano dhārayedapramattaḥ*). A person who has pure senses is termed *Śvetāśa* (white-horse). The famous parable of the chariot is contained in the *Kaṭha Upaniṣad*. The Self as master sits in the chariot in the form of the body drawn by steeds which personify the *indriyas* (senses). If these horses are let loose on the field (consisting of the objects of the senses)

[2] In the Indian game of chess (caduraṅga) pawns are made use of to represent the four divisions.

[3] *Cf.* STUART PIGGOT : *Prehistoric India*.

they may become vicious and run down the wrong path. A person who has a hold over the senses reaches his goal; otherwise he may be drawn back to mundane life. One of the Buddhist Jatakas brings out the same simile. In Plato's *Phaedo* we see a similar analogy. The *Paingala Upaniṣad,* as also the *Maitri Upaniṣad,* repeats the very same idea. (*Indriyāni hayānyāhuḥ viṣayāmsteṣu gocaran.*) The senses are the horses, while the objects serve as the pathway on which they tread. In the same manner as a horse is yoked to a cart the Spirit is attached to the body.

At the time of offering worship to the horse, the intention is that it may co-operate with the master in suppressing enemies (evils). Accordingly a prayer to suit the occasion is offered. The master wishes the horse success in its mission. "*Ripūn nijitya samare saha bhartrā sukhī bhava*" (*Bhavisya Mahāpurāna,* 138.48)—"May you conquer the enemies on the battlefield and be happy together with your master!" The ruler prays for success in his endeavours with his horse, his faithful companion, when he goes on a campaign.

To the Vedic Aryan the horse was an integral limb (part) of the sacrifice. It was common among the rulers of the Aryan fold to observe the sacrifice of the horse. Kings who were victorious by conquering kingdoms and built up empires performed the *Aśvamedha.* The person who performed it was presumed to be a king of kings. The custom in vogue was to let loose the sacrificial horse to roam about from country to country and a guard of troops followed it in its track. When the horse set its feet on foreign soil, the ruler or chieftain concerned was bound either to submit or hinder its march by preparing himself for a fight. After the lapse of one year, the horse was expected to return to its country, when the guardian enforced the submission of princes whom he brought in his train. The king used to jubilate over the victory, and performed the sacrifice, assuming the title of an emperor paramount or sovereign over his subordinate chiefs. Thus we see that our heroes of the epic age also performed the sacrifice after their victories. It was believed that the performance of a hundred such sacrifices would lead to the attainment of the world of Indra, who always tried to obstruct the completion of the hundredth sacrifice; because he was himself a *śatakratu,* the only person eligible for the position of Indra. When Sagara, Rama and Arjuna sent out the sacrificial horses they were intercepted by Kapila, Lava and Kuśa, and Babhruvāhana respectively. The belief was that by the performance of this sacrifice one warded off sins (*Yathāśvamedhah kraturad sarva pāpāpanodanah, cf. Manu-Smṛti,*

XI. 261). Even sins like Brahmanicide were warded off (*Tarati tarati brahmahatyām yo aśvamedhena yajate*). One acquired knowledge also (*Yau cainamevam veda*). The thirteenth book of the *Śatapatha Brāhmana* is styled "*Aśvamedhakānda.*" In the fourteenth *parva* of the *Mahabharata* is narrated the story of the observance of this ritual by the Pandavas (*Tato aśvamedhikam parvam proktam tacca caturdaśam*).

The *Bṛhadāranyaka Upaniṣad* describes the world as a sacrificial horse in the esoteric sense. This is the cosmic horse. The dawn is its head and the Sun its eye. Its breath is the wind, while the year its body. The sky is its back. The atmosphere serves as its belly. The earth is indicative of the hoof and the quarters are its sides. The intermediatory quarters bring about the ideology of the ribs. The seasons are conceived as its limbs, while the months and half-months are suggestive of its joints. Its feet are indicated by the days and nights. Its bones are the stars and the clouds its flesh. The food taken by the horse is interpreted as the sand while the flowing rivers denote its blood vessels. The mountains symbolize its lungs while the growing herbs and trees convey the idea of its hairs. Its front and rear portions are represented by the rising and setting sun. The lightning conveys to one's mind the idea of the horse's yawn (as a result of drowsiness). When the cosmic horse shakes himself, thunder follows. The rain is the result of its urination. The voice indeed is his voice (*Vāgevāsya vāk*). The day and the night which appear in its front and hind portions are the vessels made use of for the sacrifice (being made of gold and silver). The inexhaustible sea served as the source of water for filling up the vessels for the sacrifice. (*Cf.* Ist *Brahmana*).

The great Gupta ruler Samudra Gupta (the Indian Napoleon) is said to have revived the ancient rite of *Aśvamedha* by performing it with appropriate splendour. A few medallions and gold coins struck by him in commemoration of this event have been traced. The figure of the horse standing before the sacrificial post is struck on the coin bearing the Sanskrit legend (*Rājādhirājah pṛthivīm vijitvā divam jayatyāhṛti vājimedhah*).[4] In another type of coin, Samudra Gupta is represented as a cavalier sending his shafts on a lion which attacks him. The zodiacal sign Sagittarius is represented by an archer with a horse by his side.

The horse is a motif on Indian coins of the Indo-Greek and Saka rulers (Azes, Gondopharnes, Azilises, Hippostratus, Philoxenes and Hermaids), Harṣavardhana, Pṛthvīrāj and the Vijayanagar rulers.

M. V. SRIDATTASARMA

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[4] *Cf.* C. J. BROWN : *Coins of India.*

INDO-MALAYAN LINKS

[**Shri H. I. S. Kanwar's** sympathetic interest in Southeast Asia has appeared in his previous articles in our pages. He was brought up and educated in Singapore and Malaya, and he has served as a Commissioned Officer in the Indian Armed Forces. In this article he reminds us of historic links between India and Malaysia.—Ed.]

In ancient India, shipbuilding was a prosperous industry. The Jataka tales about pre-Buddhist India period contain references to Indian ships sailing from the Ganges to Ceylon and Malaya. In the Ashokan era, Indians ventured across the Bay of Bengal to Malaya, and *via* the Straits of Malacca to Indonesia.

In his *Arthaśāstra* Chanakya refers to Indian ships proceeding abroad. Ptolemy's writings of the first century reveal the existence of Indian settlements and commerce in Malaya and Indonesia. He mentions "Iabidiu," a Prakrit form of Sanskrit "Javadvipa," a land of seven kingdoms abounding in gold and silver, also alluded to in the *Ramayana.*

In the first thousand years of the Christian era, there were four or five waves of Indian migration to East and Southeast Asia, the settlements being scattered, but mainly on "strategic points and on trade routes." The earliest Indian settlement in Malaya was on the River Merbok in Kedah (ancient Kadaram). Sailing down the west coast, the Indians later reached the "Lion-City" of Singhapura. The writings of that famous Chinese traveller Fahien, in 414 A.D., recorded that the inhabitants there were Brahmans or pagans and that their shrines were dedicated to Brahmanical gods.

Initially out of curiosity and later out of a thirst for knowledge, many Indian scholars and missionaries accompanied the traders to Southeast Asia. Gunavarman left Kashmir in 420 A.D. to spread his gospel in Malaysia, where by the sixth century Buddhism became the predominant religion. The Buddhist scholar, Acharya Chandrakirti, went to Srivijaya, where he was joined by Shrijnan Dipankar, who declared it the headquarters of Buddhism in Southeast Asia. From Nalanda went Dharmapala to Malaya and later to Sumatra, where he spent his last days.

Buddhist teachings gave rise to a more refined culture, from which emerged the mighty state of Srivijaya, which rising to its peak in the eleventh century, lasted seven hundred years. The then existing Indian settlements in Northern Malaya, though at first autonomous city-states, later came under Srivijaya, whose capital was shifted from Palembang

to Langasuka. In the tenth century, the Srivijaya rulers used Sanskrit in their writings and seals instead of signatures to confirm documents.

Prior to the reign (1012-24 A.D.) of Rajendra Suran or Chulan of Chula-Mandala in South India (modern Coromandel), there was friendly trade with Kedah, then a Srivijaya dependency. Later, when the friendship broke down, Rajendra led an armada and subdued not only Kedah but also the rest of Srivijaya. In 1084, however, says a Chola document, there existed cordial relations with Malaya. In the Malay Annals, the tales of which are more or less legendary, it is stated that there were five kings of Singhapura, one of them being Raja Suran. This probably has some connection with the Chola-Malayan conflict. Though Rajendra did not stay long in Malaya, his name is still revered by the Perak dynasty. Buddhist Srivijaya fell in the latter part of the fourteenth century. Malaya then came under the Hindu Majapahit empire, which had a highly centralized and efficient government, having excellent taxation, customs and revenue systems. The Majapahits lasted two hundred years and vanished soon after the famine of 1426. The fall was expedited by the ever-growing force of Islam. However, commerce between Malaya and India continued unabated.

A scion of the Srivijaya dynasty founded the port-kingdom of Malacca in 1413, and for a hundred years Malacca existed as an entry port of world trade and a centre from which Arab and Indian missionaries propagated Islam in the islands of the Indian Ocean, thus indirectly maintaining Indian influence there. In 1509, when the Portuguese Admiral Sequeiera approached the king of Malacca for trading rights, the latter followed the advice of the Indian merchants by not only refusing the concession but also arresting the Portuguese. Indian influence was strong until the seventeenth century, when the Pahang Malay (a mixture of the Malaccan Muslim and the pre-Malaccan inhabitant) had not as yet abandoned making human sacrifice to Kali, the goddess of death.

The Indians built many temples and established centres of learning all over the peninsula. Sanskrit came into vogue, resulting in the absorption of many Sanskrit words into the Malay language, and much of the Indian mythology and legend into its literature. Through the medium of Sanskrit, Indian missionaries taught the people both the Hinayana and Mahayana forms of Buddhism, whose influence became most marked in Perlis, Kedah, Kelantan and Trengganu. With the replacement of the old proto-Malay tribal organization by the system of rule by rajahs, state ceremonies were conducted in Sanskrit and officers of

ceremonies were conducted in Sanskrit and officers of state given old Sanskrit titles of rank.

With the advent of the Majapahit, the Malays became acquainted with the *Mahabharata* and *Ramayana,* to which their literature and other arts came to owe so much. Even today, during the Malay dances, the whole *kampong* turns out to watch the traditional sword-and-shield dance, based on duelling motions at slow, rhythmic pace, to the accompaniment of drums and pipes, which are typically Indian. Their round shields of hide and metal gongs remind us of similar ones used by some of the hill tribes of Assam today. Up to the fifteenth century, the Malays' national religion was Hinduism, its influence being visible in every sphere of their life today, especially in the eastern part of Malaya.

Despite their being mostly Muslim today, the Malays' background is steeped in Hinduism. Their magicians still invoke Kali, Ganesh and Vishnu in their spells. To the Malays, the earth is suspended on the horns of the bull Nandi (counterpart of the Hindu belief that the universe rests on the hoods of the snake-god Ananta); Shiva is the king of the Jinns, which are regarded as supernatural by Muslims, and the meteors are the shafts of Arjuna. The Malays take out in procession Garuda's effigy and engage in ceremonial ablutions derived from Hinduism and unknown to Islam.

The Indians built great monuments in Java, but none in Malaya. What were the reasons for this? Though Malaya was once a centre of Srivijaya, only a few pockets could be truly regarded as in an advanced state of civilization. Most of Malaya was covered with thick jungles, where the majority of the people lived a nomadic life. Today, despite development by Western powers for the last 450 years, more than three-fourths of Malaya is still jungle. The Indian settlers and missionaries found the Indonesians more receptive to their teachings. Therefore, they by-passed Malaya in this regard and went to Indonesia to erect temples, which are considered among the world's wonders today.

There were, however, many Indian temples and religious symbols in Malaya, though minor in comparison with those in Indonesia, but they are nowhere to be seen today. Some were destroyed, while others were transformed into mosques, or dismantled and their materials used in buildings.

Some twenty-five years ago, Dr. Quaritch Wales, the noted archæologist, during an excavation found one of the oldest pieces of Buddhist work, a small bronze Buddha, which had survived the change-over of the Kedah converts to Islam. Evidently Gupta in style and dating back

to the fifth century, it supports the theory that the earliest Indian immigrants in Kedah came from the Krishna-Godavari region. About the same time, a bronze Buddha (Dr. Van Stein Callenfels judges it to belong to the eighth century) was accidentally picked up by a dredge in a tin-mine at Pengkalau, near Ipoh.

In 1935, Mrs. Wales located the remains of a fifth-century *stupa* on an old course of the Muda River in Wellesley, where in 1834 Captain James Low found a fifth-century Buddhagupta Mahavanika inscription, which is now kept in the Indian Museum at Calcutta. According to Anderson's *Catalogue of the Indian Museum* (Part II, 1883), details of this votive inscription are:—

> A slab, 2′2″ high, by 1′1.5″ broad at the lower end, and 11.5″ at the other extremity, the curved and inscribed face being narrower than the back, each side as well as the face on each of its margins being inscribed. The figure of a Burmese pagoda is delineated in outline between the last mentioned inscriptions. The base of the pagoda is apparently nearly square, of some height, whilst the dome-like portion is almost round and cupped by a long stalk-like pinnacle, with seven umbrellas at wide intervals on the round stem, which ends above in two half circles, inverted towards each other. The figure given of this sculpture in the Journal of the Asiatic Society is inaccurate. Nothing has been placed on record regarding the discovery of the slab beyond what follows.
>
> "This slab was discovered by Captain James Low, M.A., S.C., near the ruins of an old Buddhist temple in Province Wellesley, in 1834, and was presented by him to the Asiatic Society of Bengal on the 14th January, 1835."

The votive inscription contains the Buddhist doctrine of Karma and a mutilated passage which, translated, reads thus:—

> . . . of the great Sea-Captain Buddhagupta, a resident of RAKTAMRITTKA. . . . By all means, in all, in all respects . . . all . . . be (they) successful in their voyage.

The Malays had no written language of their own. With the advent of Buddhist and Hindu cultures, they were taught Sanskrit by the Indian immigrants. Hence their language absorbed many Indian words, which to this day may be recognized, though they appear with certain changes effected by the passage of time. When the Arabs converted the Malays to Islam, Muslim missionaries from India also went to Malaya, and introduced Indian and foreign words having Urdu, Persian and Arabic bases. The Malay language is therefore a mixed tongue, which readily absorbed words from the languages of immigrants, including

the Chinese. Nevertheless, the advent of Islam and of non-Indian foreigners could not wipe out the Indian influence, which continues to this day.

Tracing back the anthropology of the Malays leads to interesting results, because it is found that their branch on the family tree of mankind meets those of Indian origin. It is said that the earliest people living in Malaysia in the early Pleistocene Age and represented by the Java Man spread to Africa, the Andaman and Nicobar Islands, and the various island groups in the Indian and Pacific Oceans. On this pre-Malay substratum was superimposed the culture of three distinct types of peoples. The Semangs are of Negroid prototype, their counterparts being found in the Andamans, Papua, Philippines and newly recorded groups in Indonesia. They are found in Kedah, Perak and northern Pahang. Initially supposed to be the racial blend of the ancestors of the Andaman Negritos, they were further subjected to racial admixture from the Palace-Alpina Negritos of the north, of whom the Karens may be the sole remnants, and created the Sakai strand in the Malay Peninsula.

The Malay race left its cultural imprint in a wide semi-circular zone from Madagascar to the Moluccas, with India at the apex. In Ceylon, they were known as Moors. This zone saw vast cultural and racial shifts of the Malay people in prehistoric times, leaving an indelible impress on the racial set-up of Southeast Asia. Anthropologists and philologists maintain that their original homeland was either in South India or South China. Professor Krom believes that they occupied Indo-china about 2000 B.C. and may have halted there for a long time prior to immigrating southwards to Malaya and Indonesia.

H. R. Logan, in a series of papers published at Singapore between 1850 and 1857 in the *Journal of the Indian Archipelago*, demonstrated the relationship existing between certain peoples of Further India and the Khasis. In 1906, Dr. Schmidt established the kinship of Khasis not only with the Mon-Khmer languages but also Nicobarese and several dialects spoken by wild tribes in Malaya. He also tried to demonstrate that the Indonesian and Mon-Khmer group of languages belong to one linguistic family, known as Austric. As past researches have proved that the large linguistic family in Peninsular India known as Kolarian, now generally called the Munda (the main tribes of which are the Santhals, the Mundas and Korkus) has affinities with the Khasis, it is evident from the foregoing that at some stage a link existed between the Malays and the tribes in the hilly region of Chhota Nagpur and parts of the Satpura Range.

S. E. Peal, in an interesting paper published in the *Journal of the Asiatic Society of Bengal* in 1896, referred to the similarity of "singular shoulder-headed celts" found in 1875 in the Malay Peninsula and in Chhota Nagpur. In the same year, while touring Ledo and Tilak, Naga villages east of Makum in the Lakhimpur District in Assam, he found iron implements and miniature hoes used by Nagas similar to those discovered in Malaya. Further proof of Khasi connections with the Malays is given by the fact that right in the heart of the Peninsula, in Negri Sembilan, prevails the custom of matriarchy, which also exists among the Khasis today.

From the foregoing, it will be clear how close Indo-Malayan cultural links have been from ancient times to the modern. The study of this subject is fascinating, for, as Dr. Sir Richard Winstedt says:—

> The more one studies the subject, the more one realizes the immense debt that Malaya owes to India for folk-tales as well as for language, religion, custom, literature, and general culture.

H. I. S. KANWAR

THUS SPAKE BHARTRIHARI

Resignation

Oh God! Should it be ever mine to see
The day when, perfect, sweet serenity
Blessing my spirit, this corporeal frame
To Pain and Pleasure will indifferent be?

Oh for the days when sitting on the grand
And moon-blanched bank of Holy Ganga's sand—
My eyes o'erflowing with the tears of love—
Lord Siva's name enraptured I shall chant!

Translated by R. C. SHAH

NEW BOOKS AND OLD

Arnold the Poet. By HENRY CHARLES DUFFIN. (Bowes and Bowes, London. 158 pp. Frontispiece. 1962. 21*s*.)

This is an excellent book, lucid, well balanced, fair. It is one which should be in the hands of every student of Victorian poetry.

Arnold must always at his highest be the poet of the few, "a literary man's poet," but as an intellectual, a poet of the mind, he should appeal to many more in this age of realism. A certain freedom of metre, a delusively simple handling of words, makes also for easy reading. In the words of Mr. Duffin, "the strings of the heart are lightly touched to music, the music of Chopin if not the music of Mozart."

There was too in Arnold a deep despair, a disillusionment with living, which can find echo in a threatened age. The fact is curious: his comfortable circumstances, a happy marriage, a useful and not uncongenial career, should, regarded superficially, have made Arnold a happy man. Was it the shadow of that powerful father, Dr. Arnold of Rugby, hovering over him? Or (and this is a personal and perhaps frivolous view) did he suffer from some bilious complaint? Indeed the portrait given by Mr. Duffin suggests it. Yet, apart from his poetry, Arnold appears to have been a cheerful and amusing man. His niece, Mrs. Humphrey Ward, declared that it was exhilarating to be with him. But that there was some flaw in his health may perhaps be suggested by a family opinion, reported by Mr. Duffin, that Arnold was "rather like Mr. Woodhouse."

Arnold was, Mr. Duffin tells us, early infected with the negative philosophy of the German Obermann, who found life but an existence to be endured; and that, though gaining in strength of soul with the years, the poet was never entirely free from a certain bitterness in life, a non-acceptance, a wish that "the long unhappy dream would end." True it is that he mellowed, coming nearer to the Christian point of view — though never accepting its dogma — and attained to a certain optimism:—

> The world's great order dawns in sheen
> After long darkness rude,
> Divinelier imaged, clearer seen,
> With happier zeal pursued.

But, as Mr. Duffin points out, though Arnold is a poet of strife, of discontent, he is also a giver of serenity; serenity in a joy of nature, in tender visions of the English countryside, as in looking back on those walks with Arthur Clough in "Thyrsis":—

> ...in the sweet spring-days,
> With whitening hedges, and uncrumpling fern,
> And blue-bells trembling by the forest-ways,
> And scent of hay new-mown.

Then there is a love of water, from celebrations of his beloved Thames to an apotheosis in a favourite poem of Mr. Duffin's, "A Dream," in which the poet and a friend voyage on a mountain stream: "The darting river of Life, ...Loud thundering," down on to the "burning Plains, Bristled with cities" until they reach the wide sea. The sea itself too is given us vividly, hauntingly to the ear in "Dover Beach," "Where the ebb meets the moon-blanch'd sand":—

> Listen! you hear the grating roar
> Of pebbles which the waves suck back, and fling,
> At their return, up the high strand,

Begin and cease, and then again begin,
With tremulous cadence slow....

The sea too has given us Arnold's most popular poem, "The Forsaken Merman," beloved of children but much more than a mere fairy tale with its

Sand-strewn caverns, cool and deep,
Where the winds are all asleep

— the whole pregnant with a yearning emotion of love.

My own favourite poem, a "water" poem, is "The Hayswater Boat," that quite poignant picture of an old and battered craft adrift on "black chafing water" with its strangely moving conclusion:—

The boat hath drifted in the bay —
The oars have moulder'd as they lay —
The rudder swings — yet none doth steer.
What living hand hath brought it here?

I have personally to thank Mr. Duffin for bringing me to Matthew Arnold with a new enthusiasm, and I am sure many other readers will thank him too. Altogether a book much to be recommended.

DOROTHY HEWLETT

Folk Legends of Japan. By RICHARD M. DORSON. Illustrated by YOSHIE NOGUCHI. (Charles E. Tuttle Company, Vermont, U.S.A.: Tokyo, Japan. European Representatives: Prentice-Hall, Ltd., London. 256 pp. 1962. $4.75; 38*s*.)

In Japan, a land of frequent earthquake and typhoon, it is not surprising that many folk tales reveal an almost psychopathic fear of monsters and disaster. The *kappa* water-ogre that lurks in ponds and rivers and the long-nosed *tengu* goblin that flies down from the mountains have long been a source of terror to Japanese villagers. Even today the comic cartoons of these creatures that appear in Japanese newspapers have not entirely lost their sinister aspect. Hiroshima and Nagasaki must have done much to perpetuate subconscious belief in flying *tengu* capable of burning men to death.

Professor Richard M. Dorson's collection *Folk Legends of Japan* reflects the monster obsession strongly. Some of the stories have (at any rate to squeamish Western minds) unpleasant themes, dealing with the cruder aspects of defecation and even cannibalism — for instance, "The Priest Who Ate a Corpse." Others, such as "Feather-Robe Stone Mountain," have the fairy-tale charm that has long endeared traditional Eastern folk stories to Western hearts.

The Western reader may find the Japanese obsession with being born of a serpent mother rather strange. The notion of being fox-possessed, or haunted by the souls of departed cats, has passed out of the consciousness of most people West of Suez. However, the English, who are often deeply attached to the idea of hunting foxes, and more often than not completely obsessed by pet cats or dogs, can scarcely afford to throw stones at the Japanese! Indeed, in many ways, the islands of Japan have extraordinary psychotic parallels to the British Isles.

Professor Dorson's book is one for the folk specialist rather than the child. He has done his research most thoroughly, and has certainly made a contribution to the field. Miss Yoshie Noguchi's illustrations are delightful — perhaps misleadingly delightful in the case of the more macabre tales. No one should be persuaded by their charm to place this book in the hands of anyone under sixteen.

DENNIS GRAY STOLL

Diagnosis of Man. By KENNETH WALKER. (Penguin Books in association with Jonathan Cape, London. 259 pp. Revised edition, 1962. 5*s*.)

Few intelligent men would dare to write a book with this specific title. Such a work demands qualifications rarely found in one man. Fortunately for the increasing number of people anxious and able to profit by authoritative research today, the author of this amazing treasure-house of knowledge, stored with admirable selectiveness and control, clearly possesses what is necessary.

Mr. Walker's deep religious feeling and keen insight alone must have taken this fearless and informed thinker to the heights as a philosopher. But his medical calling has provided him with scientific training too, which enables him to check the discoveries of his other faculties and relate the findings of the seers in the realm of higher consciousness to down-to-earth facts demonstrable in the laboratory. This combination gives his guidance a value, in the modern world, which is inestimable.

His early chapter, "The Cell," is startling in its illumination. The myriad purposive cells in the human body are each a separate life, centred in itself, apparently unaware of the essential part it blindly plays in the whole. To those who would hold all men thus part of God this instruction comes as most comforting assurance, lessening their isolation and heartening them to persevere against all pressures which deny their vision.

Mr. Walker allows us access in this one handy volume to much of the wisdom mankind's age-long struggle has achieved. A man of science himself, he uses his own developed rational powers in drawing extensively on the scientists, on Hindu, Christian, Muslim, Buddhist and other religious sources; and on philosophers, psychologists and the entire range of serious thinkers, correlating their various conclusions and seeing them as part of the whole, to present an explanation of life and man's part in it that should make sense to any honest seeker and withstand reasoned attack from whatever quarter. Even the difficult subject of Existentialism is made plain and given its place in the new edition of this most enlightening work.

Penguin Books are to be congratulated for issuing such a wealth of guidance at so cheap a price.

D. S. MAXTED

Indian Philosophy of Education. By HUMAYUN KABIR. (Asia Publishing House, Bombay. 256 pp. 1961. Rs. 12.50)

This collection of Convocation Addresses may be conveniently divided into two parts: pp. 1-165 and pp. 166-256. Such burning questions of the day as educated unemployment, politics and education, planning and education, technological education, etc. are dealt with in the first part. Professor Kabir's analyses of the ills afflicting Indian education are penetrating and the remedies suggested are noteworthy.

It is in the second part of the book that we find what is most valuable in Professor Kabir's contribution to the philosophy of Indian education. He analyses the core values of Indian culture. The address on "Ancient Ideals" is the most valuable in the book, revealing the true Indian outlook on life, the Indian conception of man and his destiny, the Indian aims of education: the values which inspired the philosophy of education in ancient India. In fact, here is the Indian philosophy of education in a nutshell. Any reform of Indian education not based on Indian values is bound to fail.

Many there are who tend to think of

the Indian philosophy of education as a chimera. To them this book will be an eye-opener. And for serious students of Indian education, this volume will serve as a powerful stimulus to original thinking.

P. S. NAIDU

The Sufi Message of Hazrat Inayat Khan. Vol. 5: A Sufi Message of Spiritual Liberty: Aquibat: Life After Death: The Phenomenon of the Soul: Love, Human and Divine: Pearls from the Ocean Unseen: Metaphysics. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 256 pp. Frontispiece. 1962. 32*s*. 6*d*.)

This volume reprints further books first published during 1910-20 which contained parts of the Sufi message given by Hazrat Inayat Khan to pupils in London. It will be of interest to readers who have been influenced by *The Secret Doctrine* by Madame Blavatsky or by such books as *The Perennial Philosophy* by Aldous Huxley.

Hazrat Inayat Khan states that "the fundamental basis of all religions and beliefs is one: *Haq*, or truth," and, again, that "Truth in its realization is one; in its representation it is many." Nevertheless he makes no sustained attempt to either justify or illumine such statements. In much that he has to say on such topics as spiritual liberty, the phenomenon of the soul, life after death, many will recognize new representations of old truths; but there are bold statements of doctrine which rest apparently on no other basis than the author's say-so.

The Message is lofty in tone but lacks coherence and intellectual appeal. For example, on p. 16 he refers to God as the Absolute, while on p. 48 he describes God's forgiveness.

To read the volume is to spend some hours in a pleasant garden of flowers. Then if one turns to the desert of man's doubt one must ask oneself what is the relevance of the experience undergone.

G. H. BROWN

The Life of Milarepa: Tibet's Great Yogi. By LOBZANG JIVAKA. Condensed and adapted from the original translation of W. Y. EVANS-WENTZ. (The Wisdom of the East series. John Murray, London: The Grove Press, Inc., New York. 174 pp. 1962. 12*s*. 6*d*.; $2.95)

The Wisdom of the East series, originally the offspring of the Orient Press, was sold in the very early days of the century at 1*s*. (16mo. Cloth limp). Then it was taken over by John Murray, still under the general direction of the co-editor J. L. Cranmer-Byng, and became a fine, and what must be a unique, series of scriptures, philosophies and literatures of the Near, Middle and Far East. The copies have now improved in production, grown in size and girth, and also, alas, in price — perhaps other readers than the reviewer miss the handy pocket format.

The present *Life of Milarepa* (W 59) is obviously a companion to *The Message of Milarepa* (W 55). Written in a lively style, it is popularly intended, as the introduction states, for the non-Buddhist reader. The *Life* is related by himself and by his disciple Rechung. Milarepa becomes first a sorcerer, but, with remorse, eventually develops, after many difficulties, into a wonder-working Yogi of the Higher Tantra, whose boast is, "I have obtained Deliverance from the world of illusion." His

death at eighty-four is accompanied by psychic marvels before the crowd of disciples, whom he bids "cultivate a loving devotion to all parts of the Dharma [the Divine Law] and set up the Banner of Love. . . ."

It is very readable, and the teaching quoted offers food for thought, but there may be other readers who are also left with various puzzles. Why, since the purpose of the Buddha was to free men from the false sense of self, are so many Buddhist personages addicted to autobiography, with all the personal details ("I-Me-My"), as here, and even to what, to a mere Westerner, looks like boasting? Why, for the same reason, is there such an emphasis on the acquisition of psychic powers, *e.g.*, the "Vital Heat" and the insistence on being initiated? And, finally, what kind of *guru* (teacher) is he that jesuitically incites the pupil to evil that good may perhaps come? There are many such questions the book evokes as to "the Way of the Spiritual Life" — and that is to the good — but it leaves one distinctly dubious as to whether, despite many noble precepts, "this is It."

L. Marr

The Decline of the West. By Oswald Spengler. An Abridged Edition by Helmut Werner. English Abridged Edition perpared by Arthur Helps from the translation by Charles Francis Atkinson. (George Allen and Unwin, Ltd., London. 393 pp. 1961. 32*s.*)

Spengler, like Marx, is more often quoted than read at length. The bare bones of his determinist philosophy of history are familiar to many who make no claim to possessing the extraordinary range of knowledge necessary to follow and assess critically the arguments from history, philosophy, religion, science, and art, that he organizes with such a show of omniscience in support of his themes.

Now, we have here a very well prepared and produced edition of Spengler's "masterpiece," severely abridged, yet preserving the flavour of his assertive, biting, at times caustically humorous, always pungent, style —and maintaining, even clarifying, the thread of his argument. Yet, one might well doubt whether one should seriously recommend other than scholars of the history of European thought to tackle four hundred pages of Spengler. One still has to be well-nigh omniscient to meet this remarkable man on the ground of his choosing. And why bother, now that his brand of determinism has lost its freshness, its capacity to shock — and Toynbee has done it all so much better, in more modern idiom, with more clarity and balance?

One may doubt, but should not. For it would really be a pity if this edition did not introduce Spengler's work to a wider audience. One need not take him at his own valuation, nor need one accept his whole philosophy, to be impressed, stimulated, and at times just plainly entertained, by his thoughts and themes. His penetrating observations have a value of their own, regardless of whether or not they legitimately add up together to form the picture of his fertile imagining. This reviewer, anyway, assuredly accepts the modest verdict of Arthur Helps, whose short, lucid preface is so refreshingly sensible and free from idolatry, when he simply says: "there is much good sense in Spengler." Indeed, there is; and this edition is an admirable form in which to find it.

Alan de Rusett

A Study of History. By ARNOLD J. TOYNBEE. Abridgement by D. C. SOMERWELL. (Issued under the auspices of the Royal Institute of International Affairs. Oxford University Press, London. xix+1003 pp. 1960. 45*s*.)

This is a most interesting book to read. In its tremendous sweep of 4000 odd years round the world, one sees how, what is today recognized as sound empiricism and meticulously rich logic is arbitrarily used and dropped to arrive at glib generalization. One can see why. Generalization is a very attractive thing in a human world as bafflingly and richly various, and with as long a past, as ours. But surely this calls for an equally cautious study, an equally complicated and if necessary untidy, formulation of knowledge. There is of course room for *conjecture,* but then it should be recognized as such if a good conjecture is to aid knowledge.

Mr. Toynbee's thesis is broadly this: The "intelligible" unit of study in history is not a period or a nation but a society. (Why so categorical? Why not simply: "For the scope and purpose of this study the intelligible unit is 'societies' "? For the unit adopted must logically vary with the ends of a study.) Some societies are civilizations. Of these some are extinct, some arrested, some abortive and some (he thinks only the Western Civilization) existent. His definition of "civilization" is quite (one feels, rather too) clear. The price he pays for it is immense generality.[1] Civilizations, he says, have the "common property" of "movement," characterized by "challenge and response" on the part of society. When responses are "successful" in a series, and each successful response begets its new challenge, we have a "growing" civilization; when "unsuccessful," a "disintegrating" civilization. Growth is marked by "differentiation" and lead in the society; disintegration by a "schism." The challenge may be environmental, of social and political organization or economic. In any case, the response comes from the "creative" minority — and the mass of the people follow by "mimesis." But mimesis may "break down" or the leading minorities lose their creativity and become "dominant" minorities. This may happen because the minorities have "lost faith" or become tyrannical (as in Russia), or self-idolatrous, or because they prove "too ahead of times" for mimesis to catch up. But in their creative phase the minorities act on the principle of "withdrawal and return" — withdrawal for self-enlightenment and return to lead the unenlightened masses (*e.g.* Moses's withdrawal to Mt. Sinai, and Machiavelli's withdrawal — or banishment? — from Florence). The challenge however must be of an optimum degree, and the response too has an "optimum." Too little challenge would not excite. Too much would defeat. While too successful a response would make the civilization "rest on its oars" (hence the abortive civilizations).

Mr. Toynbee claims his method is "scientific" and "based on evidence." He believes this method has a validity for history (a) because he believes in free will; (b) because he sees the method is useful to eradicate monstrous superstitions like the overpowering importance of "race" or of "environment"; and (c) because he believes that a study of history is epistemologically on the same footing as anthropology, sociology, psychology and economics. Since the method is applicable in these studies it may well be in history.

This is worth exploring. It is true that all including history, are human studies, but there is an important difference. Economics, psychology, sociology have strictly detailed criteria for the choice of their units for comparison,

[1] WITTGENSTEIN: *Philosophical Investigations*, I, passages 65–75.

ogy have strictly detailed criteria for the choice of their units for comparison, and if the units are not sufficiently similar for comparability they would fall within the scope of another study and another system of generalizations. Thus we have economics for growing economies and economics of industrial economies; psychology for specific sections of Western urban individuals, and psychology of, say, the black South African. What is important still, is that the test of a good generalization in these studies is its applicability in identifying and handling *new* cases. The risk common to all human studies, *viz.* that people cannot be predicted and generalized about as easily as things in physics and chemistry, is multiplied in world history where the points of comparison are not simply physically and temporally, but more so psychologically, ethically and conceptually worlds and ages apart. Moreover, even Mr. Toynbee fails to provide any adequate future-dimension to his laws of history.

Mr. Toynbee does of course make allowance (everywhere and especially in modern history) for the law of God which presumably makes history unpredictable, and which Mr. Toynbee brings in facilely to his rescue for the enormous residues that leak through his own too general explanation. Significantly, it is by his summary treatment of very recent history that a most interesting and important problem in the study of history is camouflaged: It is when a wealth of contradictory detail is available that the problem of the elusive (or illusive?) dividing line between fact and fiction crops up and complicatedly qualified answers in history then seem necessary though so troublesome to formulate.

Another interesting problem in history which Tocqueville (*cf.* his notes on India)[2] seems to have realized in the 19th century and Mr. Toynbee not till 1955 (not anyway in this book) is that you cannot analyze the history and milieu of a very different part of the world in terms of concepts and patterns native to another. The "cannot" is not logical, but epistemological — it is in the interest of knowledge. One *could* nevertheless insist on doing this and "prove" one's point in Toynbee's sense of the word, but the so-called empirically discovered law becomes a mere tautology, uninteresting except as an outrage of factual accuracy. The reason is that conditions are much too richly various between two civilizations to fit reasonably into the same words or concepts in any one's language. And concepts like "civilization," "successful response," "elan," "growing civilization," "optimum" challenge or response, "withdrawal and return for creative leadership" are not purely descriptive. They tend to have, and especially so with Mr. Toynbee, a basis in value judgments.

In general, Mr. Toynbee seems undecided (perhaps unconsciously so) between his rôles of "Christian propagandist" and "scientist" (or "dispassionate historian"). And one can nowhere escape the feeling (not even in his simile of the march of civilizations as men climbing the sheer face of a cliff — some never climb, some climb to a ledge and sleep in contentment, some — only one — is left climbing to the top) that Mr. Toynbee has Western Civilization, with its Christian tradition, its acknowledged base in Hellenic culture, and what he thinks it ought to orientate to, as a notional norm. It is in relation to this notional norm that all his definitions seem formulated and patterns "discovered" for world history.

In his equation of the Catholic Church of the later Roman Empire with the Hindu Church of the Gupta Empire one finds a similar conceptual glibness. He says they are both uni-

[2] TOCQUEVILLE'S Notes on India, *cf. Encounter*, May 1962.

versal churches that held together their universal state in its phase of disintegration. Quite so. But in this general statement are suppressed a hoard of important differences which may make one hesitate to put the two in the same category. One may doubt the comparable similarity of the two: The Catholic Church had an existent and rigid dogma. It was professedly a proselytizing religion. Its leadership lay specifically with the Pope. The Hindu Church — if one can identify such a unity — was radically different on all three points. Once the absence of such parallels is granted, it becomes difficult to say: "the two acted in the same say" — except metaphorically.

Had Mr. Toynbee claimed for his "Study of History" the logical status of "An Essay in a Metaphysic of History" or had named it so, one might more reasonably appreciate its partial contribution to the understanding of history. But nowhere does his language indicate such a claim and, presented as a law of nature operative in history, his thesis becomes either tautologous or false. If suitably and complicatedly qualified to make it true for specific cases it becomes meaningless as a *law* in history — because a law is by definition general without being tautologous.

Another requirement of a law seems missing: There are no clearly indicated criteria by which one may in fact identify the various terms in this thesis (like the distinctions between "successful" and "unsuccessful" response, "optimum" and excessive challenge, "withdrawal and return" and banishment, and between "differentiation" and "schism"). It seems that identification is possible only after the event — and that if one is acquainted with the author's own socio-ethical scheme. This is what makes the necessary future-dimension I mentioned earlier impossible to attain.

It is a pity. For *prima facie* a reading of the work with all its imagery and its tidiness gives a sense of satisfaction without much insight.

Very often Mr. Toynbee's "scientific" approach takes such forms: "Having decided that the criteria of growth are not to be found in an increasing command over the human or physical environment, we may fairly assume that loss of such command is not among the causes of disintegration." Formally in a rough way this amounts to:

"*A is not the criterion or cause* (he uses the logical and the empirical terms interchangeably) *of B.*

∴ *Not-A* (*or even the contrary of A*) *is not the criterion or cause of not-B* (*or even the contrary of B.*"

This surely is neither sound empiricism nor sound logic.

RAJANI XERXES DESAI

Nyāyasāraḥ of BHASARVAJNA, with the commentaries *Nyāyamuktāvalī* of APARARKADEVA and *Nyāyakalānidhi* of ANANDANUBHAVACARYA. Edited by S. SUBRAHMANYA SASTRI and V. SUBRAHMANYA SASTRI (Government Oriental MSS. Library, Madras. 20+300+168 +75 pp. 1961. Rs. 18.00)

Bhāsarvajña's "Essence of Logic" has an important place in the history of Indian logic, as it represents the first systematic attempt made by Hindu logicians at independent thinking in answer to unsparing criticisms made by rival schools like Buddhism. Bhāsarvajña (*c.* 900), like Jayanta, broke away from the beaten track of adding a new gloss to earlier texts and set an example for later champions like Udayana. On many a point — *e.g.*, the nature of Beatitude, the number of *Pramāṇas*, the divisions of fallacies, and the concept of God — this author did not hesitate to give his own original reflections though

they differed from that of Gotama; and soon his work came to enjoy a remarkable reputation in all philosophical circles, as testified by the frequent references to his ideas in later treatises, both orthodox and heterodox, and by the large number of early expositions of the text, beginning with *Nyāya-bhūṣaṇa*.

The commentary of Aparārka — King of Koṅkaṇ in the 12th century — published here for the first time, is very lucid, erudite and brilliant, like his widely famous and authoritative commentary on *Yājñavalkya-smṛti*. It abounds in quotations from many a philosophical work (like the *Nyāya-bhūṣaṇa*) now all but lost; and these are of great value to specialists. Timirāri and Mahāvrata are two thinkers on whose views some new light is shed by this work. Based on a single MS. as it is, some lacunæ have remained in the body of this commentary.

The other commentary by Ānandānubhava, also first published in this volume, is not so remarkable as Aparārka's, though useful in its own way as an aid to the study of *Nyāya-sāra*.

The editors deserve praise not only for their careful editing of this valuable work, but also for their historical and critical Introduction in English as well as in Sanskrit.

K. KRISHNAMOORTHY

Truth Called Them Differently (Tagore-Gandhi Controversy). Compiled by R. K. PRABHU and RAVINDRA KALEKAR. Navajivan Publishing House, Ahmedabad 14. 139 pp. 1961. Rs. 1.50)

It is the remark of a fine critic and friend of India that the Tagore-Gandhi controversy was an indication of Indian culture. Two of the greatest sons of modern India agree to differ and differ to agree. They argue with biting logic: but each knows the worth of the other; each holds the other in love and admiration. There is no irony, no bitterness in this controversy. "Controversy," indeed, is a wrong word; it is better to call this correspondence the Tagore-Gandhi exchange of ideas. Gandhiji and Tagore are not afraid of differing from each other — that is the hallmark of their love and culture. Neither is afraid of stating his differences from the other: that is the triumph of their integrity. They are one; they are two aspects of India's Being: Æsthetics and Ethics, Beauty and Truth, Gnosis and Praxis. Finally gnosis knows itself through praxis, and Beauty is Truth.

Kakasaheb Kalelkar in the Foreword calls Gandhi *Karmaveer* and Tagore *Kavindra*. But is not the Tagore of the Visva Bharati a *Karmaveer*? And is not the life of Gandhi one of the noblest epics, and his Non-Co-operation more than Tagore's Cosmopolitanism? "I want the culture of all the lands," he writes, "to be blown about my house as freely as possible. But I refuse to be blown off my feet by any." In the comparison, Tagore's beautiful cascade of imagery and simile fails before Gandhiji's love and faith and facts. Regarding the economics of the *charkha*, the burning of foreign cloth, the reference to Rammohun Roy and even the Bihar earthquake, Gandhiji wins one over to his side. Gandhiji knew by some miraculous intuition the very heartbeats of every Indian and his words are cousin to the deed.

There are several misprints, awkwardnesses of language and errors in punctuation. In one or two places one wonders if the text is correctly reproduced.

K. VISWANATHAM

Catholicism. Edited by GEORGE BRANTL. (Great Religions of Modern Man. Prentice-Hall International, London. 256 pp. 1961. 25*s.*)

"A truth to become acceptable as a truth must first be seen as a good," Dr. Brantl reminds us in his study of Catholicism in the "Great Religions of Modern Man" series. Knowledge is not a matter of pure reason: man's will is brought into play before he can select from the plethora of conflicting ideas that are presented to him. The will to good demands personal discipline, and no man can find truth unless he is prepared to make sacrifices.

The scheme of Dr. Brantl's book is to link relevant passages from the Bible and from Catholic thinkers and scholars and leaders so as to present a cohesive picture of their beliefs and practice. The task, however, is a more difficult one than it might appear. It demands either a work encyclopædic in scale, or, if it is to be achieved in small compass, a very exceptional brilliance of exposition.

Dr. Brantl is both scrupulous and scholarly. He is widely read and he is often able to select the most apt of quotations for his immediate purpose. He has avoided such pitfalls as might come under the heading of "enthusiasm" and preserves a matter-of-fact approach throughout. Yet, while he wins our sympathy by his steady honesty, the cumulative effect of his book is somewhat disjoined and disappointing.

The trouble would seem to be that what is demanded for a work of this nature is a remarkable gift of synthesis combined with a compelling prose style. Few writers have such mastery as to handle it with complete success. One such was undoubtedly Cardinal Newman whose wonderful clarity is illustrated in a number of quotations that Dr. Brantl makes from his works.

GEORGE SCOTT-MONCRIEFF

Living Peter: A Biographical Study of Pope John XXIII. By GLORNEY BOLTON. (George Allen and Unwin, Ltd., London. 208 pp. 1961. 25*s.*)

This book falls between two stools. It tries to portray the life *and* times of the present Pope John XXIII, and succeeds in covering neither adequately. There is not enough documentation or detail to make it a full-scale biography — and I do not think the author would describe it thus himself. However, even as a biographical sketch there is too much discursive writing around the subject to make it really satisfactory. The long account of the history of the schism between Rome and Byzantium, although interesting in its own right, could have been curtailed. There are so many digressions of this kind woven into the narrative that one tends to lose sight of the original subject of the book. There are also one or two factual errors: for example, Winston Churchill was not Prime Minister of Britain in 1948.

In spite of these limitations, there is much to commend in *Living Peter.* The Pope is clearly drawn as an intensely sympathetic man, full of warmth and wisdom, an ideal conciliator, of great importance to the Ecumenical movement. The straightforward biographical details are described feelingly, as when he visited the Regina Coeli prison in Rome on Boxing Day, 1958, soon after being elected Pope, an action which endeared him to the man-in-the-street. Mr. Bolton is an able narrator (when he does not wander) and one follows with interest the career of Angelo Roncalli, the farmer's son from Bergamo, from his time as a military chaplain during the war, through years in the Balkans and war-torn France, up to the days in the autumn of 1958, when the world

waited for the white smoke signal from the Vatican roof.

Mr. Bolton's digressions, too, are often fascinating, as when he reproduces Lenin's views on the Roman Catholic church:—

> In a century's time, I see only one form of Government — Sovietism — and only one religion: the Catholic.

But the fact that this is included at all gives some idea of how loosely put together this book is.

M. KAYE WHITEMAN

LEAVES FROM A LONDON DIARY

[THIS MONTH **Shri Baldoon Dhingra** writes from London; and his conversation with his friend does for London what his own musings did for the streets of Paris in his previous month's contribution. — ED.]

IF ANYONE knows London like the palm of his hand it is, I think, my old friend Roland Koraster, educationist, collector, historian. A walk with him anywhere in London is a surprise; little, neglected things come to life and this great metropolis, cumbersome and heavy as it appears, springs to life.

I am too much of a Parisian, I think, to fall in love with London, but I can admire and respect it when Roland is near with his bagful of stories to illustrate every brick and pillar. I must have questioned him a thousand times on every conceivable London or English problem, and I continually provoke him, for the pleasure of his quick, witty responses to my saucy challenges.

"How about a visit to an ancient pub?" I said the other day. "Come," he said, "let me take you for a sandwich and shandy to the Dirty Dick." I looked at him quizzically, but I know from experience that almost anything Roland suggests is bound to be unusual. It is not only that — there is the touch of the artist about Roland and there is always the "eternal gentleman" in him when he escorts you through traffic or smoothly through this alley and by that monument, and every few yards a chapter of British history is born again.

Dirty Dick, when we reached there, proved to be a pub with an atmosphere. It has a snack-bar; its cuisine is, by English standards, delectable; and the floor is sprinkled — a custom still observed — with sawdust. Spitting was once a habit with the customer and sawdust prevented unseemly clots on the floor.

About the Dirty Dick and its history we are told in a once popular song, "The King of the Cannibal Islands":—

> His palace was like Dirty Dick's —
> 'Twas built of mud for want of bricks!

More agreeably, the story is told in some verses in *Household Words*, a journal directed by Charles Dickens. I quote a few lines that tell about Dirty Dick himself, who never washed for forty years.

> In a dirty old house lived a Dirty Old Man,
> Soap, towels or brushes were not in his plan;
> For forty long years as the neighours declared,
> His house never once was cleaned or repaired.

Dirty Dick had once been a dandy, an epicure and an æsthete, but he changed on the death of his beloved bride-to-be. The dandy turned into a

lover of filth.

As we sat eating our sandwiches, Roland told me how he had always loved collecting — from cookery books to first editions of Lawrence, Wilde, Huxley, to children's books, postcards and a host of other things.

Children's books, from the seventeenth century to 1880 were his first love. As a result he came to be in personal touch with people from all over the world. He spoke about the changes that have taken place in children's books during the past 150 years.

Early books for children were mainly religious and written so grimly that "it seemed incredible children could have slept peacefully through the night." The religious books, always with terrifying illustrations, put the fear of God and of the hell of eternal damnation into the minds of the children. It was due to John Newbury in the mid-eighteenth century that for the first time in England books were written from the children's point of view. There was, Roland said, of course, a certain amount of backsliding in the nineteenth century, when dull "moral," instructional books were published in large numbers.

The tendency today is represented by a delightful type of book by Beatrix Potter. Although the Ballantyne style of book is occasionally read it is science fiction which is most popular; the older fairy tales and fables also still continue to be read. As to the quality of production, there is little individuality in book production today though, chiefly in France, monotony has not spread to the same degree.

I next asked Roland about food. Has it improved in this country? Would he agree with George Mikes: "In England you have good table manners; on the Continent you have good food"? By and large, said Roland (a gourmet if ever there was one and a *gastronomique* nourished on Brillat Savarin's classic on food), food had somewhat improved in England. But the great tragedy is the difficulty of obtaining pure food. For most meat is now produced under the broiler system and vegetables are either grown with chemical fertilization or frozen. In both cases the food, even under good conditions, is flavourless. But English food is unobtainable in restaurants. You can still get good food in some English homes in the country.

We talked about other subjects — education, schools and the spirit of modern youth. On all subjects Roland had something fresh to say. The progressive school, as he sees it, is ill-conceived: you have neither order nor freedom, and yet ordered freedom is the aim. "Give me," he said, "the preparatory school at its best and you have a sound education — a sound mind in a sound body."

Roland is every bit an Englishman but not in the limited sense. Two Asians, very dissimilar, Lin Yutang and Jayaprakash Narayan, have lauded the Englishman at his best. He is balanced, reliable and, to use a phrase of Johnson's, with a bottom of good sense. And, walking with Roland is a pleasure not to be missed; it is like smoking (if one smokes, that is) a wonderfully fragrant cigar after a hearty meal and equally hearty laughter.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

The Times Literary Supplement (August 10th, 1962), in a special number, "A Language in Common," considers for the first time, it claims, the use of the English language in all "its many and far-reaching ramifications."

"The Give-and-Take of English," the first of eleven articles, develops Macaulay's proposition that the study of English is not just utilitarian but also opens up the field of thought and education, of poetry, metaphysics, science and so on. It allows the various peoples to transcend internal barriers and "to address themselves to the world at large." In West Africa, experimentation with English has produced an infinite variety of enrichment. In South Africa, its value as a literary medium for Whites and Africans remains, even though, as a result of political developments, only 45% of White South Africans now speak English, and Afrikaans shares place with it in industry and agriculture. In India, though only 1,500,000 in a population of over 380,000,000 use the English language, Indians have mastered it "in a way that few other races could rival"; and through its medium some of the great figures of modern India have been able to project its thought and values to the world at large.

Scholarly works, covering every range of subject-matter and intended for readers all over the world, are written in a style distinguished by its clarity, directness, simplicity and modesty of approach.

Short-story-writing, autobiography and travel, narrative prose fiction, are all surveyed, and the mingled cosmopolitan and Indian flavour of the various authors is evaluated appreciatively. The Indian novel in English is still in a fluidic stage and indeed the position of writers in general and of the whole publishing trade in India needs further stabilizing.

India and the English-speaking world are now beginning to realize the proper role of English in India. It is not merely India's "window on the world." Without it we could not look in, or estimate and savour what that sub-continent has to offer. With it we have a chance to meet the Indians on their own ground, if we will only take the trouble.

English has also penetrated Japan, where the three big newspapers publish English-language editions, and certain publishers have a particular interest in English studies, or translations of Japanese books. In Indonesia, Siam, Hong Kong and Singapore, its use (apart from academic books) is limited and utilitarian, and in creative writing is opposed by the desire to foster literature in the Malayan language. Another article considers the insularity and failure of many British novelists to bring out, despite exotic setting and local colour, the character of places and peoples in a way that those who really belong there can do. On the other hand, the "exiles from their own language," the immigrants, the refugees, the European-born writers, have brought to the writing of English an energy, range and brilliancy that have influenced British writers. Further articles take up the publication of books for a Commonwealth, and the growing policy in Eastern European countries of publishing books in English to tap the Western market. Finally, in Scandinavia and the Netherlands, there is the field of spe-

cialized scholarly publications in English which must find readers outside their own countries, to meet the cost of publication. A further issue will discuss other languages and literary traditions, and "the impact of European writing overseas."

For, as the Editorial concludes, "We must learn to look outwards or die."

The Director of the Royal National Parks of Kenya, Colonel Mervyn Cowie, referred in a BBC talk (*The Listener*, August 23rd, 1962) to the striking change in the relationship between man and wild animals. Less than a century ago any expedition into big-game country meant that those taking part went in peril of their lives.

> Explorers had to shoot their way through angry herds of elephants, and leopards pounced on their porters at night. Snakes hissed from nearby trees and crocodiles lurked in the pools. Yet today people travel through the haunts of big game unarmed and with safety.

He denied that it could have been simply exaggeration and fantasy, and attributed the change in the animals mainly to the change in man himself. Even the indigenous hunting tribes have altered their old attitude. In places like the National Parks of Africa, the African as well as White Rangers protect and care for the animals and birds in these wild-life sanctuaries. In the Royal National Park, near Nairobi, for example, they patrol the area daily, on bicycles, unarmed; and, despite occasional minor incidents, a real measure of friendliness has been established between them and their charges. In this Park too, though the lions originally fled before human beings, they have become habituated, in about sixteen years, to crowds of cars crossing the terrain. Indeed, when resting, they will often not trouble to stir themselves when surrounded by tourists eager to photograph them.

> It is all a matter of fear — mutual fear — which has now largely disappeared.

In the huge Tsavo National Park, which the rangers patrol for weeks at a time, they simply sleep on the ground, without even a fire for protection. This would have been quite unthinkable for earlier adventurers. Colonel Cowie ended with a description of an incident when an open car became mud-bogged, after its occupants had tape-recorded a group of lions. When the relief gang arrived, and "six people and thirteen lions were all muddled up" in the salvage operation, the lions behaved more like "tame pussies." They displayed merely a light-hearted curiosity, even treating the tow rope as a delectable opportunity for tug-of-war, and eventually had to be shooed off. Compare this with 1898, when during the construction of the Mombasa–Lake-Victoria Railway man-eating lions killed over a hundred people.

It is the scent of fear, it has been said, that rouses the aggressive instinct in the animal. It is also well known that, in India, holy men travel the jungles without fear and without harm — being themselves harmless. Have we not a lesson here, in these examples, that could be equally effective in dealing with that most terrible opponent whom each fearful nation labels "the enemy"?

> Hatred ceaseth not by hatred, but by love. This is the Law Eternal.